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WILFRED KITCHING, General

W. GUY LEE BOOTH, Ten-Year Old Commandeer

The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

No. 4111

TORONTO, SEPTEMBER 7, 1963

Price Ten Cents



SALVATIONISTS AND FRIENDS IN AND AROUND TORONTO ARE HEARTILY WELCOME TO THE TWO PUBLIC MEETINGS LED BY THE SALVATION ARMY'S INTERNATIONAL LEADER, GENERAL WILFRED KITCHING. ALTHOUGH HIS VISIT IS PRIMARILY IN THE INTERESTS OF THE CORPS CADETS OF THE TERRITORY, TWO PUBLIC MEETINGS WILL BE HELD—BOTH IN THE MASSEY HALL—ONE ON SATURDAY, AUGUST 31st AT 7:30 P.M. AND THE OTHER MONDAY, SEPTEMBER 2nd AT 7:30 P.M., WHEN A FINAL SALUTE WILL BE GIVEN THE GENERAL. PRAY FOR THESE MEETINGS.



WHY MUST THE RIGHTEOUS SUFFER?

(CONTINUED FROM LAST WEEK'S ISSUE)

OF such a close and intimate nature is the link between our Lord and His people that when Saul of Tarsus was persecuting Christians, our Lord intervened in person and cried out in agony, "Saul, Saul, why persecutest thou Me?" God was revealed in Christ, and Christ is revealed in His people to the world and the universe. When God clears the name and fame of His child He clears His own as well.

Word of Testimony

In Job's case it is worthy of note that God's word of testimony to the righteousness of Job had been directly challenged by Satan. God's veracity had been questioned. Thus God's word as well as Job's character was vindicated by Job's testing and triumph. "Let God be true, but every man a liar" (Rom. 3:4), and the Devil also! As we have no other account of such transactions, it is impossible to say that this is true in every case of suffering of the righteous as Job suffered.

It seemed almost incredible that I had really discovered the solution to the mystery of the suffering of the righteous. So, many months later, while on furlough in the United States, I asked a godly lawyer, who was on a convention programme with me, his opinion. With a shade of trepidation I asked him the question that had haunted me for months, fearing that I had gone astray in the matter, "Is there any way to clear a person of a suppositional charge, such as Satan laid against Job, except to put the person through the supposed circumstances?" After a moment of serious thought, he replied, "No; but I never thought of it before." Our blessed Lord declared that God hides things from the wise and prudent and reveals them unto babes.

One truth stands out in bold relief in the account of Job, namely, that all such suppositional charges laid against others, by whomsoever done, are the Devil's own stamp of work, pure and simple. And the air is thick with them! How often we encounter someone, hearing a godly pastor praised for his consecration and zeal in a hard field of service, who will wag his head with the air of, "Wisdom will die with me," and say, "Oh, yes? But just let some other church offer him a few hundred more a month, and you will see how quickly he will lose his interest and go after the money." Exactly the Devil's accusation against Job in principle.

Again, someone praises the high moral character of a godly young man; and one of the Devil's dupes responds, "Oh, yes? But just let him meet with the right temptress and you will see how quickly his morality will vanish." Again the Devil's own method of accusation by supposition and insinuations. Many a reputation has been put through such insinuations, or the accused has been put through the supposed circumstances to vindicate him.

Accusations

As Satan's accusations against God's people are made in a realm beyond our vision or hearing, it is impossible to cite with certainty cases similar to that of Job. But, within the past few weeks, the writer has visited three Christian men, all suffering from diseases that forbid all ordinary activity, one only able to move his head slightly and speak with some difficulty. Yet each of these men was showing a spirit of loving resignation to God's will that even outshone that of Job.

It was easy to imagine what had

taken place in Heaven. Satan presenting himself before God as of old; God asking if he had noted the godliness of those men—still in full health and activity; Satan bringing his time-worn suppositional accusations against them: "Just let me take away their health and they will go bitter against you quickly enough," and then the trial that proves Satan a liar once more, and clears the

accused man and his Lord from the accusation.

After listening to this explanation of what God has shown me concerning this matter, these men begged me to write down these meditations for publication. Many others have joined in the request—hence these lines, dedicated especially to the godly who suffer.

—S.S.T.

GOOD IDEA SLIGHTED

TO Salvationists the word "divorce" is anathema. Some differences between husband and wife may occur, but to allow them to develop into separation is unthinkable. The Bible says marriage is for life, and they accept it as the best condition of man. The song "Darling, you will always be young and fair to me" is not a mere sentiment but absolute truth to many.

So it is always a sad thing to notice how prevalent divorce is in Canada, so that the government every year has to deal with 500 cases from Newfoundland and Quebec alone, seeing these provinces have no divorce courts. Now a new rule has been passed whereby the Senate is empowered to dissolve or annul marriages by "passing a resolution on the advice of the divorce commissioner. Either party may have the right to apply for a cancellation of the resolution before it takes effect thirty days after its adoption by the Senate."

We were struck, in reading the report, by the remark of one member, Girard Girouard, (described by the reporter as "the only sour note" in the whole proceedings). He made what we thought was a sensible statement:

"It is a pity the House has not spent as much time, money and effort bringing couples together again, as it had helping them to separate."

(The reporter was evidently in favour of easy divorce, and sceptical of a "new start").

Salvationists have always felt that the feelings of the children of the marriage (if any) are far more important than any difference between man and wife. The sorrow of the little ones has made life-long scars on their minds, and the lack of discipline resulting from separation has often led young people into lives of crime. Even if there are no children to the marriage, what is accomplished? Re-marriage is often tried, and the new partner is found just as difficult to get along with as the old one. Some have tried again and again, and never seem to

realize that the fault may lie within!

The insecurity of millions of people living today could stem from the sense of impermanence occasioned by seeing what seemed to be a solid home dissolved in a moment into an unnatural division—Mom here; Dad there; divided loyalties; heart-tugging questions and frustrated longings. No peace of mind is important enough to cause such emotional storms in the hearts of the innocent little ones. With Christ in the home, petty quarrels are soon mended, and life becomes sweeter as the days go by. If you don't believe it, try Him for yourself.

BILL YOUNG'S LAST RIDE

THE train slowly uncoiled itself down off the mountain and stretched out for the fast run to Montreal.

Back in the Pullman the curtains parted on a lower berth and a man stepped out. He went to the dining-car, for it was breakfast-time on the Transcontinental. A coloured porter looked at the retreating figure, dived into the curtains and came up with a bottle of whiskey. He took a long drink, then put the bottle back.

Now that porter wears a Salvation Army uniform!

His career in crime matured in gambling and bootleg joints, but he was not alone. Back East, "Mrs. Bill" knew her drugs and was a good "fence" for stolen goods. The pair served "time" on several occasions. In fact it was while in prison that they made their first contact with Vancouver Harbour Light. "If God could possibly restore the years," they wondered.

Today, if their present status in life is any criterion, He has! They have their own home and car. Bill is a good provider for his little family. He has a construction job in the city and his wife is closely associated with the centre's family group and things have never been the same since.

FORGAVE MUTILATION

CHIEF Kasima—a man of some importance in Kenya, having fourteen sub-chiefs under him—was a convert to the Christian faith. He was known to Lt.-Commissioner C. Wiseman in East Africa, who heard of his remarkable story.

During the Mau Mau riots, the chief was attacked because of his Christian beliefs. His assailants slashed him with their cruel pangas, and, apart from other frightful wounds, severed both his arms. Taken to hospital in a pitiable condition, the chief miraculously survived. When he was getting better, he spoke to the friends who visited him, and said he knew who his enemies were. "Don't worry," said one of the visitors, "the main one has been sentenced to seven years in prison, hard labour; the others have had varying sentences."

NEVER
I have wept in the night
For the shortness of sight
That to somebody's need made me
blind.
But I never have yet
Felt a twinge of regret
For being a little too kind.
—Author Unknown

COMMENTS ON THE CURRENT SCENE

AGONIZING UNCERTAINTY

IT doesn't take much discernment these days to sense the uncertainty and frustration amongst thinking people. Pick up almost any newspaper or magazine and you will see how the writers flounder around trying to assess the political situation, and change their minds every week or so.

This was pointed up in a publication that seems to try to keep a neutral attitude to all parties, while keenly analyzing the fulminations of other papers. This periodical actually quoted from one journal's editorials just prior to an election, showing how it had contradicted itself repeatedly, first making a fierce onslaught on the government, and helping to ensure its defeat and the installation of a new government, then turning on the newcomers almost as soon as they took office, criticizing and complaining.

It must be agony for political leaders to hold office, for no matter what they do, they are fiercely assailed. A man goes into a position with a fine reputation, but before long, his proposals are the target for shrill condemnation, and, in fright, he changes his tactics, and his attempts at improving the situation make matters worse. It is enough to discourage decent men from taking public office.

The same situation can be sensed in most lands. Never has there been such diversities of opinion. Some are for punitive action; some for conciliation. Some are for an "easy money" policy; others for "tight money"; some are for freer trade; others for protective measures. And both sides have the most plausible arguments in favour of their opinions.

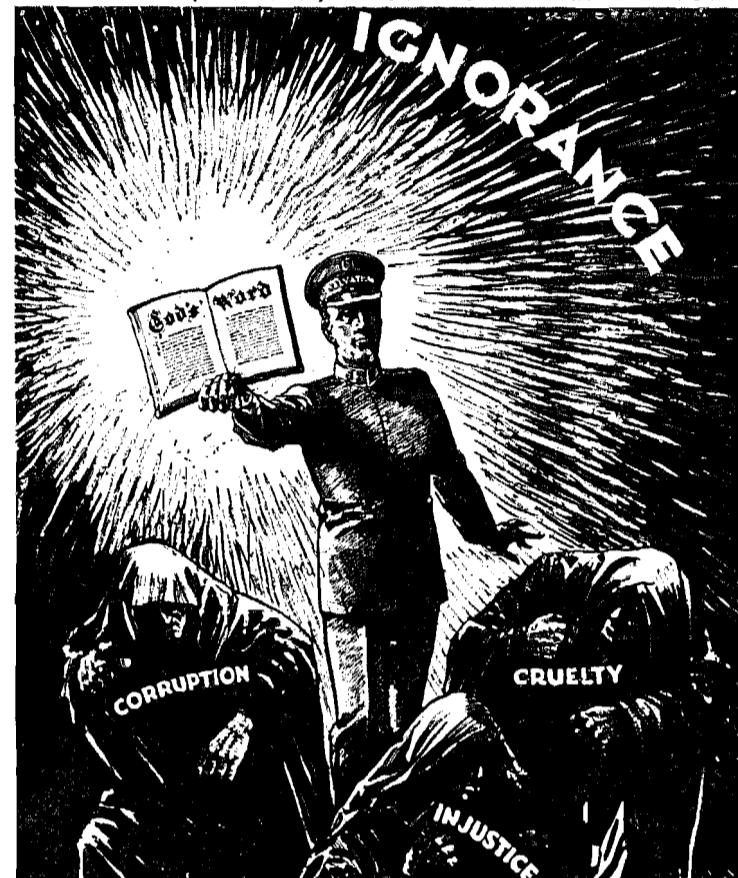
It is not fashionable to look to the Bible for guidance in these strange days, but the wisdom of the good old Book has never failed those who trust in God. The Apostle Paul, although an intellectual himself, saw the danger of man relying on earthly wisdom, and the tendency to despise, ignore or repudiate God. He said to the Corinthians: (Chapter 1: 1-19, Moffatt's translation)

I will destroy the wisdom of the sages, I will confound the insight of the wise. Sage, scribe, critic of this world, where are they all? Has not God stultified the wisdom of the world? For when the world with all its wisdom failed to know God in His wisdom, God resolved to save believers by the "sheer folly" of the Christian message. . . .

Men laugh at the idea that God can solve today's complex problems, yet those who have earnestly sought His help and have been willing to "wait on Him"—kneeling and seeking guidance, even far into the night, (and searching the Scriptures) have never been disappointed. Apostle James' words were surely meant for our generation as well as his own:

Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the gift will be his. Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the wind—(Moffatt).

WHY DO MEN (and Cities) REFUSE LIGHT FROM THE WORD?



CRUELTY, CORRUPTION AND INJUSTICE would never reign as they do in many of the cities of the world if the Bible were taken as the standard of conduct by the rulers and the people. The Bible has divine rules on every known sin, and if people read it and take its advice seriously it will make them happy useful and clean. Despise the Word, and the darkness closes in, as it has done in many parts of the world today.

A FATEFUL DECISION

(A GUEST EDITORIAL)

WE have travelled a sorry road of unbelief in the less than 200 years of our country's history. The Supreme Court decision to outlaw the Bible from America's public schools, and our willingness in many cases to justify it—say plainly that a sorrier road may lie yet ahead!

The founding fathers recognized their dependence on God and saw it with a clarity and conviction we have largely lost. They did not hesitate to call upon the God of the Bible in times of distress and crisis. They freely read and referred to the Bible in their schools, quoted it as an unquestionable authority in their public utterances and honored it in their thinking.

Since then we have slipped backwards a long way. Now to our national conscience it seems rather reasonable that for the sake of intellectual and personal freedom we should curtail acknowledgement of the God who brought us forth and in whose hand our future lies. Well might God say of us as He did of His chosen people: "For My people are foolish, they know Me not; they are sottish children, and they have no

understanding; they are wise to do evil, but to do good they have no knowledge" (Jer. 4:22 A.S.V.).

What is the effect of the Supreme Court's decision? Clearly it largely nullifies our many affirmations as a nation that "In God we trust." By it we say to our young people, "Faith in the God of the Bible does not really matter. It is far more important, rather, that we emphasize the freedom of the individual to formulate a faith of his own making." Meanwhile we say that the Book from which the moral and ethical principles of our country have been derived is no longer a nationally recognized authority.

In addition, the decision champions the misguided efforts of non-Christians to undermine the spiritual foundations which have made our country a haven for minorities and dissenters throughout the years. Simultaneously it further withdraws the Bible from public hearing. Thus we are removing our nation's major deterrent to lawlessness and immorality in a day when national leaders are already shaking their

(Continued in column 4)

"BUNDLE BUGGY" MORALITY

Some readers may recall a front-page story, illustrated with a photograph of a chain-store "bundle-buggy," standing lonely in a field. The story spoke of the selfishness of shoppers in borrowing the buggies to cart their groceries to the car or home, then abandoning them, sometimes blocks away from the store. It is encouraging to the editor to know that something was accomplished by this message. A business man in Kitchener bought 500 copies to distribute to his customers, and Mr. Sam Steinberg, of the famous chain of stores, wrote, saying:

The article is a very good one. I only wish more similar messages were published showing the problem of the shopping carts. The losses involved have created a serious problem for a long time. Articles like that which appeared in THE WAR CRY would be a big help in correcting the situation.

While we are glad that the feature probably resulted in stopping a leak in these merchants' profits, that was not the object of the article. It tried to show the sinfulness of this type of behaviour, which is a symptom of the laxity in current morals. Most folk are loud in their condemnation of those who flaunt their immorality to the world, but failure to return something we have borrowed is also a lack of morals, involving honesty instead of purity. It all stems back to the contempt in which God and His Word are held, for if people believed the Bible and its ten commandments, they would not only refrain from murder and adultery, but they would remember the eighth commandment, "Thou shalt not steal." Borrowing without returning is a form of theft.

(Continued from column 3)

heads over the highest juvenile delinquency rate in history.

No nation can turn its back on God without tragic consequences. God does not need us, but we do need Him.

—*Moody Monthly, Chicago*

THE WAR CRY, CANADA

Published weekly by The Salvation Army
Printing House, 471 Jarvis Street,
Toronto 5, Ontario, Canada.

International Headquarters:
Queen Victoria Street, London, E.C. 4.
William Booth, Founder
Wilfred Kitching, General
Territorial Headquarters:
20 Albert Street, Toronto 1, Ontario.
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Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada.

Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

CONQUEST OF FEAR

BY EDWARD CULBERTSON

SOMETIMES you hear people say of a soldier or steeplejack or tight-rope walker or some one else who lives with danger constantly, "He's so brave, he doesn't know what fear is!"

Well, I've been around a long time. I've raised a family of children, watched my children's children grow, seen a good bit of the world and the people in it; but I've never yet seen a man who didn't know fear. The fact is, all human beings have fear, and they never get rid of it.

Mark Twain once said that if bravery is the absence of fear, we should save our best medals for the flea. The flea hops around on the very skin of an enemy thousands of times his size, and bites him, too, quite fearlessly. But that isn't bravery. It's just ignorance. Bravery is the overcoming of fear.

I guess we need a certain amount of fear, to keep us cautious and alert. But sometimes people have too much fear, which keeps them from living happy, useful lives. Some people have very strong fears indeed.

Many Fears

We're told that when Abraham Lincoln first visited New Orleans, he walked through the streets in a sweat of terror. All he could say when he got home was that he was afraid of all those crowds of people—afraid they would kill him! It wasn't reasonable. He didn't know any reason why they should kill him. He was just afraid.

Children have many fears, and parents need to know how to handle them. Most young children seem to be afraid of vacuum cleaners—at least all my grandchildren were for a time. Most children are afraid of the dark. Lots of them nowadays are afraid of robbers and rustlers and gangsters and murderers—fears that they learn from radio and TV shows. Most people have sense enough these days not to tell ghost stories that scare children out of their wits, but I wonder if TV horror shows aren't a lot worse than the old-time ghost stories that frightened us so.

Often children are terrified completely unreasonably. My daughter, at the age of nine, used to come out of her bedroom, in her little pink cotton nightie and say, "Daddy, I'm afraid!" She'd climb on my lap, and I'd calm her down and ask what it was she was afraid of.

"The air was shaking at me," she'd say very seriously, or "I'm afraid I'll stop breathing when I'm asleep!" Other children shiver for fear the building will fall down or their parents will go away. Nowadays my grandchildren get horribly frightened by thoughts of the atom bomb, especially after air raid drills at school.

Of course a lot of adults are afraid of the bomb, too. I'm afraid of the bomb, too. I'm not talking about worry that we might get into a war

—everybody worries about that these days. I'm talking about people like a neighbour of mine who can never stop thinking about the bomb. He lies tossing in his bed in agony until he finally takes pills to put himself to sleep. His trouble is not really bombs, but fear.

There's one woman I know, a distant cousin of mine, who is deathly afraid of strangers. She lives in the city, in an apartment. Whenever a salesman knocks on the door, her heart jumps with fear. If a stranger asks directions in the street, she cowers from him. She reads the daily newspaper accounts of robberies and murders and rapes, and of firebugs and sex criminals loose in the streets. Every time she hears the janitor sweeping the hall outside her door, she trembles for fear

of the vacuum cleaner, I told my daughter to let them push it around while it was disconnected, and then later with her while it was working. Many years ago when one of my sons showed a fear of horses, I bought him a pony. That got him over it in a hurry.

But for stubborn, unreasonable fear, nothing is as effective as the knowledge of the love of God. I once told my nine-year-old daughter the story of Abraham Lincoln and his terror in New Orleans. Then I took out a penny and showed it to her. "He got over his fears," I said, "and went on to be a great, good man, so great we put his picture on this penny."

"How did he get over it?" she asked.

"Well sir, the answer's right here

have nothing to fear but fear itself. "Stop reading those sensational newspapers!" I told her. "Forget the Times for a while, and think about the eternities."

God's world, after all, is not a chamber of horrors. Remember that after God made the world He looked at it and saw that it was good. You can't do God's work in the world—the work He wants you to do for Him—if you cower away in a corner like a scared puppy under a sofa.

"Why, Cousin Margaret," I scolded her, "Hold up your head! You are a daughter of God! Jesus Christ died for you, for your salvation. The Lord God put you into the world to live and to serve Him. Forget these little fears; cast yourself on God and go about your business with joy and faith!"

Second, on another level, some of her fears may not be groundless. Pain, sorrow, evil exist in the world and afflict us all.

When pain and trouble do come to you, I advised her, you are to believe that nothing is without meaning that comes to us from time to time. God permits us to experience pain, sometimes to toughen us, experience to make us learn, trouble to deepen our spiritual character.

Third, on the most important level, I discovered that my cousin's biggest fear was the fear of dying. And here, I told her, is where Christianity has given the world one of its greatest lessons. All men must die. Through all history men have feared and loathed the horrid spectre of death, snatching them from the known world to the unknown terrors of outer darkness.

Lesson

But Christianity has lighted up that darkness. Is it not one of the greatest lessons true Christians show the world, that when the Father whom they love calls them Home, they answer the call joyfully?

What else was the lesson of the early Christian martyrs who astonished the barbaric Romans by going calmly, cheerfully to a horrible death? What else is the lesson of every fine true Christian we know who is a grand shining example to the rest of us as he draws near the end peacefully, calm and serene in his love of the Father?

Sooner or later, by His messenger, Death, He calls us each home. Death is part of the experience He has for us. To some it comes after a full, strenuous life and is as welcome as sleep after a hard day, sealing up all in rest. To some it comes suddenly. To some it comes with slow pain. But always it is the opening of the doorway to God, and the true Christian, glorying in his knowledge of that fact, is always ready to step through that doorway to his Father, like a little child reaching up for the hand of his loving parent.

Yea, though I walk through the valley of the shadow of death, I will fear no evil!



it's some lunatic who may attack her.

When I visit her, on my rare trips into the city, she answers my knock with a timid, "Who is it?" called through the door. And even after I shout, "It's only Cousin Ed," she puts the chainlock on and opens the door an inch and peeks out to make sure, before letting me in.

Over-fearfulness takes many forms. These are only a few. But I've only found one treatment for all the different forms. Child or adult, man or woman, soldier in a fox-hole or housewife in the city there's one best cure for fear, and that is faith in God. The love of God, and the acceptance of what God sends—with that medicine I've seen my children, my grandchildren, my neighbour, my friends cured of fear, and I'm now giving my city cousin the same old tonic.

Of course some fears, which I call minor or less important ones, can be overcome just by familiarity. When my grandchildren were afraid

on the penny, right over his picture. What does it say?"

"In God we trust," she read. We talked that over for a while, and then she said her prayers and took the penny to bed with her. She went to sleep with it tight in her fist. After that she kept the penny beside her bed to remind herself of the cure for her fear, and Abraham Lincoln's fear. "In God we trust." It's as simple as that.

The same holds for adults. This is one way in which we see the meaning of the saying of the Lord Jesus: "Unless ye become as a little child, ye shall not enter the Kingdom of Heaven." We must trust the way a little child trusts his father.

This city cousin of mine I mentioned a while back asked me to help her get over her fear, and after talking it over I told her she must think of it on three levels.

First, almost all of her fears are groundless. In most instances, as President Roosevelt once said, we

CANADIAN RED SHIELD SERVICES IN GERMANY

Army Meets Varied Needs Of Servicemen And Families



TWO centres of Red Shield Services are operated for the Canadian Forces in Germany under the direction of Major and Mrs. C. Fisher and Captain and Mrs. D. Warnas, at Soest and Hemer respectively (Major Fisher is Senior Supervisor, responsible for the oversight of the work in Germany).

Hundreds of servicemen and their wives and children make the centres a rendezvous where they meet their friends, enjoy Canadian style refreshments and purchase souvenirs of Germany and personal supplies not normally procurable in German stores.

Outstanding features of the work are such activities as would be found in a normal Salvation Army corps or community church, with Sunday school, Sunday evening services, Home League and married couples fellowship. The officers are available at all times for counselling and many young men away from home for the first time are glad to confide in the officers and seek advice. Several times each year while the troops are on schemes, the officers and some of the staff accompany them with mobile canteens, and there is ample testimony by officers and men alike that the service is greatly appreciated.

Recent reference to this phase was made by the wife of the Brigade Headquarters Commander which fairly well describes what the Salvation Army is doing at these two centres:

Means to an End

"This service" she said, "is but a means to an end. The spiritual work of The Salvation Army is, and always has been, its greatest contribution. Here in Soest the officers hold regular services in the chapel, sponsor a married families club, a sunshine league, teenagers club and have adopted an orphanage. They give council and sound advice whenever called upon."

Further to the work described above there exists an urgent need for a more comprehensive plan for the young people, children of the servicemen, and these plans for expansion are now receiving consideration on the part of the military and Salvation Army officers at Soest.



WE WERE up bright and early on the Wednesday morning. After breakfast, we boarded the bus, and set out on our eighty-five mile trip to Falconbridge Camp, near Sudbury. We had evidence of the pre-Cambrian shield as we roared along between rocky fields, and hills, its bleakness somewhat relieved by scrubby evergreen trees and slender silver birch stems. It was too early for green leaves or grass. We rolled through several small towns—Sturgeon Falls, Verner and Conniston, and we noticed that the streets were labelled "rues" here because of the French-Canadian majority. Even though it was late in April, banks of snow still lay in the shade here and there, a reminder that we were 250 miles north of Toronto's "banana belt."

Camp Falconbridge

Soon, the blackened rocks and trees apprised us that we were nearing Sudbury; the fumes of the copper mines has an effect on the countryside like that of England's "Black Country." Turning before we reached the "Copper city" we swung off to the right, and, after many windings, saw in the distance the signs of our destination—dome-capped towers. "There's Camp Falconbridge" we were told. Passing through the barriers, we wound our way through rows of trim cottages—the married airmen's quarters. After a welcome cup of hot coffee, served in an officers' dining-room, a smaller edition of the North Bay counter-

GUARDING OUR NORTHERN FRONTIER

IN TWO previous installments the Editor described his visit—with a party of other editors of religious papers—to the North Bay R.C.A.F. Camp, to SAGE, the underground computer system, and to the site of the "Bomarc" and "Voodoo" centres.

part, we entered another auditorium and had another briefing, this time of the potentialities of the radars, that were even then swinging round and round in those white domes at the top of the rocky hill.

Then followed a tour through the various rooms, where still more banks of computers made us wonder how they fought wars before IBM invented these machines. Before going "up the hill" to see the radar towers, we strolled through the grounds, and visited the school (a perhaps brighter, if smaller, model of the sister camp) and the church. Here one side of the doorway led to the Protestant church, and the other to the Catholic church—much the same size, but quite complete and separate. In one building there was a lovely swimming-pool, (but no swimmers) filled almost to the brim with water that was lukewarm to the touch. We regretted that we had failed to bring swimsuits.

A bus took us up the winding road that led to the hill-top, and those mysterious towers. We found still more computers and equipment in the lower floors, and the signs of the old manual system, when girls would write words backward on glass screens so that the officers in front could read the results of their

scanning of the radar screen. This has all been replaced by automation. The staff of Falconbridge has thus been reduced substantially.

Then we climbed a series of steel staircases, the last of which was quite perpendicular, were warned not to emerge into the "loft" until the swinging radar left a convenient gap, watched our chance, clambered up quickly, dodged out of the way of the rotating mechanism and stepped back to have a good look at it.

We found a vast "ear," fully fifty feet high, turning in a business-like fashion, and we wondered how far away it could detect sounds of aircraft. We were informed the distance was 200 miles! "And this is part of the Pinetree Line flashing messages instantaneously to that great underground 'brain' we had seen in North Bay?" we asked. "That is so," was the official answer.

We stood in wonderment, watching that revolving disc, and visualizing the scores of others scattered systematically across the continent, so that not one spot in the huge frontier is left devoid of a listening-post.

The dome in which the radar was housed, consisted of fibre-glass, almost transparent, and through a door in this, we went out onto the roof, and had a magnificent view of

all the surrounding country-side.

Back through the door, we watched our chance, dodged the whirling vanes, and clambered down the iron ladder on to the first landing, then wended our way to the ground. We handed in the passes that we had been asked to clip on to our coats when we had first come in, said goodbye and thanks to our informants, and were soon aboard the bus. It did not stop at the foot of the hill, but continued past a playground (the children were just out of school, and the swings and other play equipment were in full use) and away through the winding roads to a near-by airport. There the plane that had taken us to North Bay was waiting. Soon we were aboard, and after a brief wait, we were airborne.

Thronging Memories

It seemed but a few minutes until we were over Barrie, then not long afterwards, we soared over the sprawling suburbs of Toronto—swarms of bungalows with, here and there, monstrous apartment blocks dwarfing everything in sight. The plane circled the field, approached a favourable landing strip, and soon the wheels were bumping the concrete.

We said goodbye to our Montreal friends, who were going further east, and stepped out, glad to be home, yet full of thronging memories of an intriguing trip, congenial hosts and courteous guides. Now we feel we know something about Canada's amazing defence system.

THE Magazine PAGE

HOW TO COPE WITH ADVERSITY

YOU'RE fired from your job . . . your son is put back at school . . . you have a violent quarrel with your wife . . . your stocks suddenly become valueless . . . you are involved in an accident.

Practically everyone has faced misfortunes like these sometime in the past. Practically everyone will face misfortunes like these sometime in the future. Stop and think: What would *you* do if you were fired, or if *your* house (uninsured) burned down? Would you fall to pieces, or would you recover and take sound, swift steps to remedy things? Would you know what to do in the first place?

To begin with, physicians know that there is no magic formula to use against adversity. Tranquillizers are like aspirin—they relieve pain temporarily, but they don't go to the heart of the matter (and, it should be pointed out, should usually be taken only with a physician's consent). But despite the absence of a magic formula, there are ways to deal with misfortune. Physicians and clergymen have found that certain methods help other people, and they might help you or those close to you in the event of a misfortune.

On the basis of their experience, this is what they recommend:

1. **Get help.** As Dr. George S. Stevenson has said, "The person who insists on working things out by himself without ever leaning on others is usually a person who needs to show others how strong he is in order to hide a feeling of inadequacy and helplessness." In other words, there is nothing shameful about seeking help when you need help.

One source of help is spiritual.

Every week, for example, some 30 million people listen to radio programmes to obtain spiritual comfort and guidance. Typical of the advice they get is the following, from an address by Dr. Oswald Hoffmann, on "The Lutheran Hour."

Dr. Hoffmann was talking about financial distress—how sometimes a loss of income forces us to skimp or go without. In such circumstances, he said, many people feel that God is deserting them.

"Actually," said Dr. Hoffmann, "it is we who have deserted Him, for in wanting wealth, possessions, comforts, and luxuries, we were calling them necessities and expecting them from God. We need to remember that God has promised only to supply our needs, not to satisfy our every want or whim."

Another piece of advice that Dr. Hoffmann offers his listeners is this:

"When you are faced with urgent questions, and when you are desperately short of answers, all the answers you need may be no farther away than your Bible."

Other forms of guidance are available—from marriage counsellors, job counsellors, various welfare organizations, lawyers, psychologists, and physicians. These people have helped others overcome the same misfortunes you must overcome, and your problem will probably not prove so very different.

2. **Talk it out.** "The best way to handle supercharged emotions," says one counsellor, "is to release them in safety. This is just what happens when you talk it out in the presence of some understanding person. . . . You should choose someone whom you respect and who respects you."

3. **Remember the truism,** "Time heals all wounds." The mind gradually forgets tragedies, just as it forgets moments of happiness. Remember the last time you were afflicted by misfortune? Doesn't that memory of that time seem dim?

4. **Take action.** Sitting around bemoaning how pitiless the circumstances are may get you sympathy, but it won't change matters.

How you go about combatting a particular misfortune depends on the circumstances, and depends on you. If you lose your job, for instance, you might seek unemployment insurance, consult free employment agencies, take an "in-between" job until you find what you really want, seek a loan from a

GLOVES—ANCIENT INVENTION

GLoves are about the only pieces of modern clothing that our ancestors of long ago would recognize.

For, although these ancestors dressed in skins when they hunted, they wore fingered gauntlets to protect their hands against the slashing claws of animals. A picture of one of these gloves was found some

years ago in a deep cave in the Pyrenees in France. It had been drawn on the enormous tooth of the great bear, long extinct.

You can see an actual pair of gloves about 3,300 years old in the Cairo Museum in Egypt. Found in the tomb of King Tutankamen (who was only about sixteen years old when he died) the gloves were among the weapons, clothing, furniture and jewellery buried with him. Because he was also a High Priest, the gloves are of linen embroidered with sacred symbols.

For centuries, too, at the ceremony of the consecration of a Bishop in the Christian Church silk or linen gloves have been drawn on to the candidate's hands by the Archbishop.

A pair of these silk gloves is one of the treasures of New College at the University of Oxford. The gloves belonged to the Bishop of Winchester—William of Wykeham—who first established the famous Winchester school for boys and then, in 1386, founded New College for their further education.

The Romans, who used gloves as a form of dress as we do now, introduced the custom in England, but when they left, after about 400 years, and armies from the Continent of Europe swept into the country, gloves disappeared and returned only when the Normans, in their turn, invaded England.

Women did not wear gloves until the beginning of the fourteenth century when their demands more than doubled the trade in their manufacture and scale.

Tied With Tapes

The products began to be finer but fitting remained unimportant. They were tied on with tapes as they had been for centuries, an idea which survives in the three "points" or lines on the back of modern gloves.

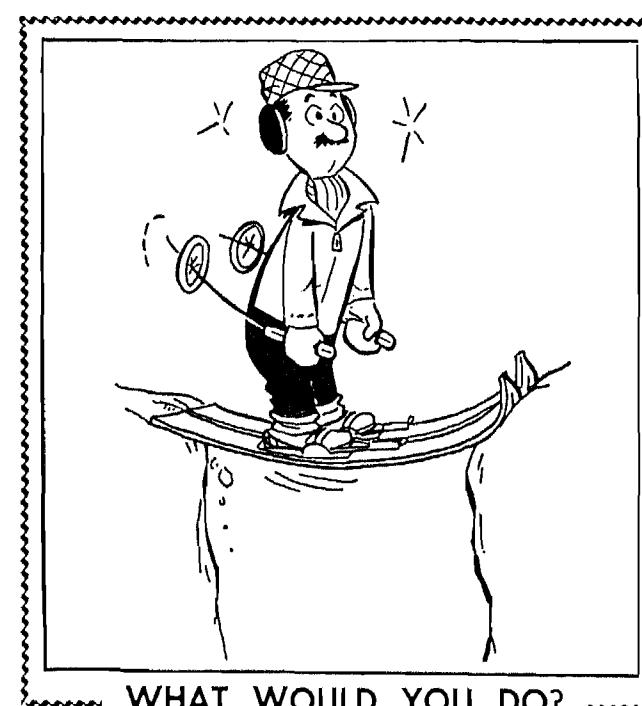
It was in the sixteenth and seventeenth centuries that gauntlets were fitted and these were also finely decorated with pearls, gold lace and exquisite embroidery.

But even these are not as beautiful as the one symbolic gauntlet of white kid presented by the Worshipful Company of Glovers, ancient City of London Guild, to Queen Elizabeth II to wear, as is the custom, at one period during her Coronation in 1953.

Lined with silk, it was embroidered on the back with the Queen's Crown and her insignia in real gold thread and red velvet. The whole of the cuff was also heavily embroidered in gold and showed the rose and thistle, the leek and the shamrock representing the countries of the British Isles—England, Scotland, Wales and Ireland.—Canadian Weekly Features.

(Continued from column 3)

An old cowboy saying goes, "There was never a horse that couldn't be rode, there was never a rider who couldn't be throw'd." Your I.Q. may not be 190, you may not be as rich as Rockefeller or as talented as Leonard Bernstein, but that doesn't mean you are worthless. Stop and count your blessings.



THE STORY OF KOFI

By Major Lilian Watkins, Toronto

KOFI belonged to what might be called a fairly good family; that is, his father owned land and employed a number of men. Nevertheless, he was a heathen, and believed in and practised "ju-ju," or fetish.

"Ju-ju" is a term used on the Guinea Coast for local forms of fetishism. It refers more especially to the magic powers of the "ju-ju," or its medicine, or to the taboo-like ban which it imposes. Among the rites practised in "ju-ju" huts, human sacrifice is not unknown. Fetishism is a belief that the services of a spirit may be appropriated by the possession of its material embodiment.

The fifteenth century Portuguese navigators, the earliest Europeans known to have visited West Africa, applied to the sacred objects of the West African negroes the term "festico" a variant of the English "fictitious." This same term the Portuguese used concerning their own amulets (charms worn to protect against evil). There is, however, a great difference between a fetish, which is a subservient spirit in its shrine, and an amulet, which is a modern mascot, and is merely an instrument of spirit worship.

Guardian Spirit

A fetish is not a god, then, or even a divine image; and fetishism is not idolatry, though the African often bows down before the representation of the spirit. The terms "fetish" and "ju-ju" have been used variously, and confusingly, but this definition conveniently describes a phase of the semi-religious life of negro-Africa. The fetish spirit may be bodiless, or the representation of a disembodied soul; it might reside in a shell or in a tooth, or in even a piece of rag or a bead. The choice of an object as a fetish is often determined by its unusualness. The

Mendi people consecrate to the use of fetishism rude soapstone statuettes formed in caves abandoned by an earlier race.

But the fetish is treated as a genie or guardian spirit rather than as a superior. It is consulted, or implored, praised or reproached, treasured or discarded. Its special "medicine" is discovered by experiment. The strings of wings hung about the neck, or over the hut door at the village entry, have their special potentials, bestowing health or success, children or rain.

Kofi, when about thirteen years of age, came within the reach of the law through stealing, and was sent by magistrates to The Salvation Army Boys' Industrial Home. He was there for four years, and quite quickly responded to the influences and teaching in the home. He was one of the first corps cadets and

entered very heartily into the study of Bible lessons, bringing much credit on himself by his careful and correct answering of the questions.

Given Coveted Post

When he first came to the home he was illiterate, but he studied up to grade four before his discharge. During the last year of his stay, he was given the honoured and coveted post of orderly, and the duties of this position he carried out to the full satisfaction of the superintendent. He had shown himself very proficient in carpentry and, on his discharge, spoke of his intention to assist his father, who was a builder.

Later we learned that his father

had tried to persuade him to return to "ju-juism" and fetishism. His father tried to compel him by force to approach the "ju-ju," telling him to touch it, saying: "Just lay your hand on it, then if anyone tries to do you harm or injury, you will escape and they will be injured instead." Kofi replied: "Father, I cannot do this thing. Once I believed in it, but now I know the true God, and He is my Protector." The father was very angry, and tried desperately to get Kofi to touch the "ju-ju." But the boy stood firm.

Before Kofi left to return to his home, he had been asked what song he would like to be sung at his farewell meeting. His reply was "Dare to be an Daniel." Certainly, he had learned to look to the God of Daniel to help him in his testing-time, and the God of Daniel gave him strength to stand firm. Not only did he withstand his father's urgings to submit to the "ju-ju," but he gathered together the small boys and girls of the native community, and while he was there, regularly taught them that which he himself had learned when under the Army's care and guidance. He also told them of his own spiritual experience.

Could Not Submit

Sometime later, he returned to the home to ask where he might obtain carpentry work in a place where he would be free to worship God, and where he would not have coercion with regard to any heathen practices. The superintendent spoke kindly and encouragingly to him, and reminded him of God's command that we should respect our parents, and while we must obey God rather than man, he should remember that his father was not a Christian, and knew nothing about Christianity.

Kofi said that he fully understood this, and had been respectful to his father, though firm in his refusal to comply with his father's request that he should join in fetish-worship. Apparently, his father had told him that he would not object to Kofi leaving home again; but if he chose to remain, he must submit to the practice of "ju-ju." Kofi continued: "I am sorry, but it is no good for me to be there. I have chosen Jesus Christ as my Captain, and I feel I cannot submit to 'ju-ju'."

Kofi's story ended happily. He soon found work, and a place of security and refuge in The Salvation Army.



HOSPITAL SCHOOL

For Long-term Patients

FOR the long-term child patients who are undergoing orthopaedic surgery in the Catherine Booth Hospital, Nagercoil, South India, Major Vera Williamson has started a school in the hospital. For some time she has been concerned about them, for their prolonged treatment interferes with their schooling. She writes as follows:

"Dr. Williams told me I might go ahead and get a daily school session started, but up to this week I had not found the volunteer teacher I sought. In the course of the closing prayer in the meeting on Sunday night (shall we call it wandering thoughts or guidance?) the answer flashed into my mind. We

have a long-term orthopaedic patient—a young man crippled with polio. He is the son of the bishop of Thirunelveli, and has not walked since early childhood, but he is going to!

"He had bravely learned watchmaking and so earned his living. He came here in the hope of help for his hands, but Dr. Williams decided that he could possibly help him to walk also if Sundar had enough courage and patience. On Monday I took two of the children over to ask Sundar if he would teach them, and his reply was 'certainly!'

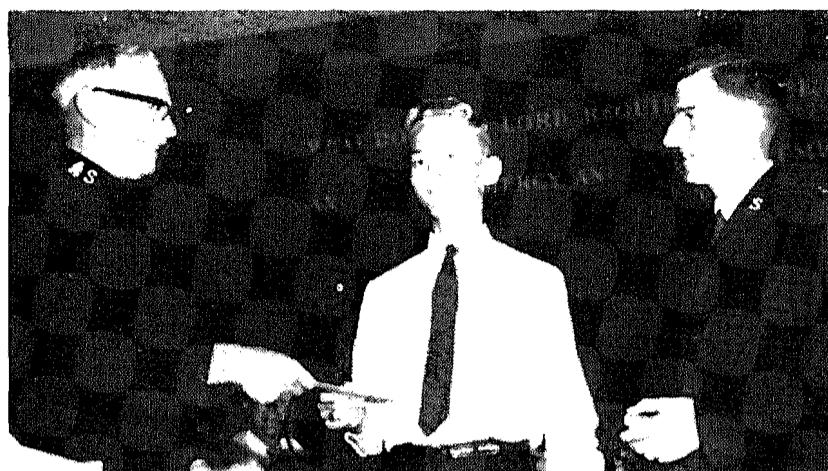
"On Tuesday he started, so this is the second day of school—and the question of equipment naturally came up. We are not unduly ambitious about equipment, and propose to keep our school simple, but this evening I mean to buy twenty slates and pencils, and naturally there will be a need for blackboard and chalk and . . .

"You will notice I have not mentioned a building, and that we do not at present propose. Those children who are well enough to be seated sit on a long stone bench in the centre of the women's block, and Sundar sits opposite them, at present in his wheelchair. The class blocks the passageway between two wards, so all traffic has to be diverted while it is in progress. We may, however, rearrange the children's orthopaedic ward so that it can be conducted there. If so, we will have to think of benches."

—The War Cry, London



Of Interest To Musicians



Lt.-COMMISSIONER C. Wiseman presents solo instrumental award to B. Burditt, of Hamilton Argyle, during Southern Ontario music camp. Looking on with interest is Captain E. Brown.

ENTHUSIASTIC SALVATIONIST MUSICIANS CONVENE AT CAMP SELKIRK FOR ANNUAL ENCAMPMENT

BANDMASTER OF I.S.B. IS FEATURED DIRECTOR

WE are going to fill, fill, fill, the world with music!" So sang the students of the 1963 Southern Ontario Divisional Music Camp, thus expressing their purpose as they spent a week studying theory, instrumental and vocal techniques at Camp Selkirk on the northern shore of Lake Erie.

With the largest enrolment in several years, interest was at a high level, due largely to the special attraction of Lt.-Colonel and Mrs. B. Adams as musical directors. The faculty band practices became vigorous workshops as the Bandmaster of the International Staff Band rehearsed music being played for the first time. Mrs. Adams devoted herself to the vocal group which, under her direction, soon developed into a productive and well-disciplined unit.

The Divisional Commander, Lt.-Colonel W. Ross; the Music Secretary, Major K. Rawlins; the new

Divisional Youth Secretary, Captain E. Brown; and Bandsman W. Burditt Sr. chaired the evening programmes in which the vocal group, bands and soloists participated.

Chief counsellors during the week were Captain and Mrs. J. Nelson who, with Captain L. Jewer and Captain D. Bursey, conducted daily Bible classes. Bandmaster W. Burditt (Argyle) was assistant music director.

On Friday evening, in place of the regular programme, a devotional meeting was conducted by Lt.-Colonel Ross with the theme "The Way of Holiness." Following the Divisional Commander's stirring message, the meeting culminated in a spirit-filled time of prayer, during which thirty-three decisions were registered. Many students testified to the work of Christ in their lives.

Despite the ninety-degree heat, Hamilton Citadel was not large enough to contain all who came for

the final festival, presided over by Lt.-Commissioner C. Wiseman. Following the opening prayer by Mrs. Lt.-Colonel Ross, the Divisional Commander made reference to the outstanding leadership given by the visiting music directors, Lt.-Colonel and Mrs. Adams, and then presented Lt.-Commissioner and Mrs. Wiseman who were warmly greeted by the crowd.

The faculty band, under the baton of Lt.-Colonel Adams, opened the programme with a march. "Songs of cheer" was the selection played by "C" band under the leadership of D. Marshall, and "B" band, conducted by Bandmaster G. Dix, rendered the lilting march "Timaru Young People." The local group, directed by Mrs. Adams, sang "When the Heart is Young" and "Prayer of Childhood."

The more advanced students comprising the "A" band, under the leadership of Bandmaster H. Ritson, surprised all with their rendition of the selection "With Joyful Heart." Following the Scripture reading by Mrs. Wiseman, the Commissioner presented a medallion to R. Harding, winner of the senior Bible award with 100%, and to J. Smith, winner of the junior Bible award.

The applause which followed the faculty band's rendition from manuscript of "Themes from Mozart" revealed the careful training and attention to detail given by the music director in the hours of practice during the week.

Excitement mounted as Lt.-Commissioner Wiseman announced the honour student, R. Harding (Argyle), who won an expense paid trip to the Central Music Institute at Camp Lake, Wisconsin, in 1964. Runner-up for the award was B. Wetzlaufer (Listowel) who received a silver plated medallion.

Instrumental awards were earned by D. Goulden, D. Stevens, R. Ferriss, and R. Tinnish. Top theory awards went to D. Brown, K. Austin, J. Ritson, A. Blankstein and R. Ryerse. Lynn Mountain won the junior vocal award and M. Stevens the senior vocal award. The Even-dene vocal award was given to L. Dix, and the instrumental solo award was presented to B. Burditt. Nancy Ramm won top honours for writing the best original melody.

Divisional Youth Band Honoured In New Jersey

THIS honour that has come to the Northern New Jersey Division Youth Band and its enthusiastic conductor, Bandmaster A. Swenarton, in being asked to be the official musical ambassadors of New Jersey during the state's tri-centennial celebrations is richly deserved.

Comprising forty-four members, twelve of whom are girls, the band is a direct outcome of the division's far-sighted youth policy. In many parts of the Salvation Army world youth music camps and schools of music are now a regular feature during summer days, but the Northern New Jersey Division can boast a feature which is unique.

In addition to its music camps the division holds a divisional band school on twelve consecutive Saturday mornings during the spring—usually from February to May. It caters for beginners, junior, intermediate and advanced students and forms three graded bands. The bands are labelled "Netherlands," "Transas" and "I.S.B." and to avoid international complications this article refuses to divulge in which order of grading these names apply!

This year 149 boys and girls took the course, forty-seven of them achieving full attendances throughout the twelve Saturday mornings and 126 gaining certificates. The course ends with a graduation festival.

Schedule

Each Saturday school begins at 9.30 a.m. with a devotional gathering, followed by instructional classes for instrumentalists, united band rehearsals and then an optional course of instruction in choral, timbrel or percussion techniques. There is a nominal registration fee of three dollars for each child for the course, but the main expenses are borne by the divisional headquarters, with corps in the division taking turn in providing the cost of lunch.

Such a course merely whets the appetites of the youngsters for the divisional summer music camps which are always well attended. From this investment of time and training, a rich harvest in dedicated talent is now being reaped. The promising pupils from the band schools and music camps are naturally eligible for entry into the division's youth band, and the standard of individual musicianship in this unit can therefore immediately be realized.

It was in company with New Jersey State Governor Hughes that the band travelled recently to take part in the ground-breaking ceremony for the New Jersey Pavilion at the World's Fair in New York City. Speeding by coach, and eating their lunch on board, the youth band members then travelled the hundred miles to Trenton, New Jersey, for the ground-breaking ceremony at the new Salvation Army citadel to be built there.

From here the band marched to the State House, one of the historic buildings of the New World, where Governor Hughes greeted the Salvationists and congratulated them on their service to the state. Brigadier R. Holz was with the band and he conducted it in the playing of a march which he had specially written to mark the state's celebrations. In gratitude he was presented with a medallion which has been struck to commemorate the three hundredth year, and a flag of New Jersey was presented to Bandsman R. Harvey, son of Major G. Harvey (solo horn of the New York Staff Band) for the band to carry on its widespread travels.



PLATFORM scene at Hamilton Citadel during final festival of the Southern Ontario music camp. (Below) "A" band rehearses at camp.



SONGS AND THEIR WRITERS

Compiled by Adjutant F. Barker
"THERE IS A HAPPY LAND"
No. 655 in The Salvation Army Song Book
By Andrew Young
THIS song was written at Rothesay, Scotland in 1838. The author relates that when spending an evening with a family of friends, a little girl of the house played several melodies, and an Indian air called "Happy Land" struck him particularly. He thought it could not fail to be popular in Sunday school if wedged to appropriate words.

That night, as he slept, the tune haunted him. Early in the morning he rose and while walking in the garden wrote the song, which has since been translated into many languages.

Young was a native of Edinburgh, and, for more than fifty years was a school teacher there. He was born on April 23rd, 1807, and died on November 30th, 1889, at the age of eighty-three.

One day Thackeray, the great novelist, was passing through a London slum when he heard a few ragged children in a gutter singing. He stopped to listen. It was "There is a Happy Land." The contrast between the filth of the poor children and the splendour of the subject of their song struck him so forcibly that he wept.

NEGLIGENCE

FORTY bandmen bolted a meal hastily; forty bandmen hurried off from nearly forty homes, leaving a variety of domestic responsibilities to their wives or to baby-sitters; forty bandmen scurried with such care as time would allow over wet roads and pavements to arrive at their hall punctually for the departure by coach to a neighbouring corps where a festival was to be given. Personal inconvenience mattered little if they could do a good turn.

From their places on the platform forty bandmen looked down to the body of the hall at the congregation. Fewer than forty faces returned their gaze.

To argue that such an incident proves that the day of the brass band is over is to fail to explain why elsewhere this same band would be received by a packed hall. What this sad story does prove is that it is not enough to slap a poster on the hall notice board and thereafter rest content with one's publicity.

The visiting band did not ask to give its festival, it was invited to do so; the men did not want to leave their homes, but they were prepared to give their time and money for "the cause." Surely courtesy alone then demands that such sacrifice is matched by a corresponding energy on the part of the benefiting corps.

But a far higher compulsion should stimulate enterprising organizing that would yield much bigger attendances: the desire to introduce as many unattached people as possible to the warmth of Salvation Army fellowship and, if possible, to lead them eventually to an acceptance of Christ as Lord of their lives.

Viewed by those standards, negligence in matters of basic publicity is more than discourteous: it is criminal.

—The Musician

ALL THINGS NEW is a re-issue, in response to many requests, of counsel for new converts from the pen of Brigadier W. Burrows. This book has helped to establish many in the Christian faith and its new format should give it an even wider appeal.

Trade Dept., 259 Victoria St., Toronto 1.



Lt.-COLONEL B. Adams instructs group of boys at Metro-Toronto divisional music camp at Jackson's Point



COMMISSIONER W. BOOTH presents top honour award to J. Carter, elder brother of the melody award winner at camp.

METRO-TORONTO DIVISIONAL MUSIC CAMP ATTRACTS 170 KEEN YOUNG MUSICIANS TO JACKSON'S POINT

I.S.B. BANDMASTER SERVES AS DIRECTOR

ATOTAL of 170 youthful instrumentalists registered this year for the Metro-Toronto divisional music camp at Jackson's Point. This was an all-time high, according to the Divisional Youth Secretary, Major J. Craig.

One reason for this record attendance was, no doubt, the presence of the Bandmaster of the International Staff Band, Lt.-Colonel B. Adams, and Mrs. Adams. Both the Colonel and his wife contributed a great deal to the success of the encampment, and their efforts were much appreciated by the students and staff.

Throughout each day in all areas of the camp the keen young musicians hustled from class to class and applied themselves diligently to theory, instrumental, vocal and Bible instruction.

The evening programmes in the auditorium evidenced good training and progress by the students. The building was filled to capacity, indicating the interest of the vacationers at the camp and nearby, and also of friends and Salvationists from Toronto and surrounding communities.

The chairmanship and vespers in the evening programmes was shared by Lt.-Colonel Adams; the Divisional Commander, Lt.-Colonel C. Warrander; the Territorial Youth Secretary, Brigadier A. Brown; the Territorial Music Secretary, Major K. Rawlins; Deputy Bandmaster P. Merritt (R); and Major Craig.

For the first time in over eight years, the Territorial Commander and Mrs. Commissioner W. Booth were able to be present and take part in the final Sunday meetings. Both leaders spoke to the young

people in the morning devotional service, and more than eighty campers knelt at the altar following a challenging message from the Territorial Commander.

The auditorium was jammed long before the final programme was due to begin on Sunday afternoon. People who could not get in sat in their cars outside. Commissioner Booth presided over the programme, during which the faculty band, led by Lt.-Colonel Adams, played "Themes from Mozart" and "None Other Name." "C" band (Leader, Bandmaster C. Adnams) presented "Crown Him Lord of All"; "B" band (Leader, M. Sharp) played "A Testimony of Praise"; and "A" band (Leader, W. Dean) essayed "British Gems."

The junior vocal chorus (Leader, G. Sharp) sang "Love's Sweet Lesson," and the combined vocal group, counsellors and faculty band offered "My Heavenly Father," under the direction of Lt.-Colonel Adams.

Enthusiasm and interest ran high as the Commissioner presented the awards to the various winners. First place instrumental awards went to B. McAllister, "C"; D. Sapsford, "B"; and G. Adnams, "A". Vocal awards were earned by S. Lees, junior; and J. Habkirk, senior. Lawrence Carter won the award for writing the best original melody (see below).

Winners of theory awards were D. Campbell, grade one; J. Craig, grade two; B. Taylor, grade three; L. McRae, grade four; J. Carter, grade five; and G. Carter, grade six. Lois McRae won the senior Bible award, and C. Walter the junior. The drum award went to L. Farley.

G. McAllister was given the Jerratt award; K. Monders, the Bunton

award; K. Kitson, the Everett award; and J. Jones, the MacFarlane award.

Climaxing the presentations was the award to the honour student of the camp—J. Carter of Danforth. Runner-up was G. Adnams of Willowdale.

A number of bandsmen from other countries participated in the encampment, including Captain J. Rhemick, of Buffalo, N.Y.; Staff Bandsman G. Holmes, from New York City; and M. Ming and P. Hollinsid, honour music students from Bermuda.

Bandsman B. Sharp, Band Sergeant at Earls Court, rendered excellent service as the assistant music director, and Wally Bunton, Singing Company Leader from Dovercourt, gave unstintingly of himself and his time as the vocal director. In the vocal department, G. Sharp gave valuable assistance as the junior vocal leader, as did Mrs. W. Habkirk, who served as the camp pianist and senior vocal pianist, and M. Craig, who served as junior vocal pianist. The theory department was under the capable director of K. Mattison, of Earls Court, who was assisted by members of the faculty. Many hours of fine service were rendered by Mrs. W. Bunton as camp secretary.

Spiritual Impact

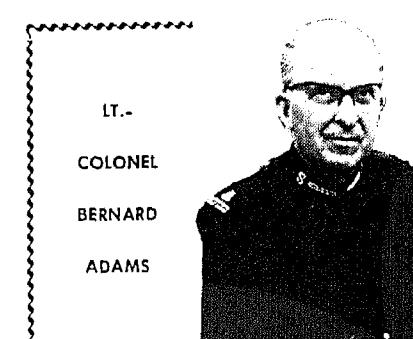
The thirty men of the faculty were a tremendous asset to the success of the camp programme as they assumed responsibility for theory and instrumental classes.

A spiritual impact upon the young campers was brought about by the fine contribution of the counsellors, who were under the very capable direction of Captain and Mrs. C. Williams, of Oakville. The morning Bible study periods and nightly devotional moments brought a real spiritual challenge to the young campers.



ABOVE is the melody, written by L. Carter, which won first place at music camp. It may be sung to the chorus, "Yes, I'll sing the wondrous story of the Christ who died for me." Lawrence is the grandson of the late Colonel B. Coles.

(BELOW) Lt.-Colonel B. Adams directs faculty band during final programme on Sunday afternoon. Seated in front row (l. to r.) are Major J. Craig, Lt.-Colonel C. Warrander, Commissioner W. Booth, Mrs. Booth, Mrs. Major Craig and Mrs. Lt.-Colonel Adams.



Lt.-
COLONEL
BERNARD
ADAMS



PETER BEGINS AN ADVENTURE

BY HELEN BAILEY

first jumbled words when we saw him on the stairs as his mum swept them. We'd played a hurried peep-bo around the corner of his domain as we hastened with shorthand book or documents. Why, it only seemed yesterday, and here was this important, well-scrubbed little lad going to school with his mum.

I watched the big boys passing him, full of their own affairs, some of them already proving rather troublesome to those in authority, and I prayed that God would keep him from all harm. What will he learn, this small Peter, from the exciting world which has as its first port of call the school around the corner? He will learn the capitals of countries from the globe, he will learn how to count his Saturday spending money and how much change he must get when he buys chocolates. He will learn how to write and the magic world of literature will open to him as he labours to read. But what else? Will he, in that world outside the safety of his top-floor flat, learn to sell truth for some small gain? Will he learn that it is "smart" to put a "fast one" over the other chap? Will he be told that morality is "outdated" and "no one bothers

about being decent nowadays." Will he lose that shining-eyed wonder at the immense number of things he discovers each day, and sink into the blasé materialistic outlook so many grown-ups have who have lost the glory of the miracle of sweet and simple things which are free?

Oh, as I watched his mother clasping his hand tightly to ensure his safe arrival at the school around the corner, how I prayed that those other forces, against which her hand cannot hold away the impact, might never harm him!

DO WHAT YOU CAN

WE may never have the privilege of flying into outer space nor of doing any of the remarkable things that others are doing, but in our sincere efforts in the smallest way we are lending aid to God. One of the best ways of helping Him is by helping our fellow man, and He expects each of us in our limited capacity to do the things that He has assigned us to do.

It is only by the faithfulness of man to God that the world is advanced to a higher plane, for God has placed His blessings at our disposal. But we must co-operate with Him and follow His guidance.

—R.D.



TOMORROW

I saw tomorrow marching by
On little children's feet;
Within their forms and faces read
Her prophecy complete.

I saw tomorrow look at me
From little children's eyes,
And thought how carefully we'd teach
If we were really wise.

—Anonymous

Newspapers make ideal polishing pads for windows, pictures and mirrors. The printer's ink gives a lasting polish and, if slightly dampened with methylated spirit, the result will give the appearance of the most expensive plate glass.

* * *

When washing and rinsing coloured material, add a teaspoonful of Epsom-salt to each gallon of water and even the most delicate shades will not fade or run.

* * *

If glue has thickened in the bottle, moisten it with vinegar instead of water. Glue spots on clothing may also be dissolved in the same way.

* * *

When cutting a piece of glass, make heavy crayon marks on the glass under the straight-edge used to guide the glass cutter. The wax crayon provides good friction to prevent the straight-edge from slipping.

* * *

Old sponges can be used as is or cut into small pieces to hold flower arrangements in containers.

* * *

Many types of pressurized cologne dispensers have a flat side, making them ideal for uses as wall-type bud vases. Be sure the pressure is completely gone from the bottle, then pull off the metal cap with a pair of pliers. Make a simple shelf and bracket and attach to the wall to hold the vase.

* * *

To keep your door key near the lock it is used in and thus prevent misplacing it, cut a finger from an old leather glove, leaving a tab. Then tack it to the inside of the door just above or below the lock.

HUMILITY

"HEAVEN'S gates," Daniel Webster once said, "are not so highly arched as king's palaces; they that enter there must go upon their knees."

Without humility there can be no promise of Heaven. So great is this virtue that John Chrysostom hailed it as the "root, mother, nurse, foundation and blood of all virtue."

James recognized humility as among the first of the virtues when He proclaimed, "Humble yourself in the sight of the Lord, and He shall lift you up."

Humility is a brave virtue. It entails a full and ready submission to the will of God. It is unselfish and strong in patience. Humility never complains when temptations or the burdens of life seem to become unbearable. It merely prays for greater strength to carry the extra load.

Humility means real honesty in self-appraisement and in evaluating material and, hence, secondary things. It implies the ability to make sound judgments as to what is morally good or bad.

Humility is opposed to sin, because sin is essentially motivated by man's pride—a pride that puts the creature's wants and desires above the will of the Creator. At the same time, humility is kind to the sinner. It knows that a single motion of God's grace could transplant the meanest and lowliest to a pinnacle of spiritual pre-eminence.

The humble man offers no alibis when he himself has the misfortune to sin. He is most concerned about getting on his feet and trying again. Humility keeps the soul always receptive to the promptings of faith and hope.

Humility is candid, cordial, sympathetic. It knows that the way to lasting greatness is through service to others. Thus, the true successes of life—the ones whom God shall lift up—are not those who follow avenues that lead to wealth, comfort and power, but those who have learned to live rightly with themselves and compassionately with others.

Redemption is God's way of getting His own back.

KITCHEN HINTS

When a drain becomes stopped up, try inserting one end of an old broken bandsaw blade, pushing it down as far as possible, then twisting it slightly as you pull it out.

* * *

To prevent screw-type caps on jars of glue or paint from sticking once they have been removed, place a double thickness of waxed paper between cap and jar before closing.

* * *

If constant exposure to the weather has made your rural mailbox difficult to open and close, rub paraffin around inside of door and around the edge of box over which the door slides.

* * *

Hold your stored ironing board upright with a short, flat curtain rod. Mount rod to wall just high enough to contain board top. Rod can be raised for inserting or removing without removal from brackets.

* * *

To restore lustre to a plastic counter or table top, rub it with a regular whiting compound or toothpaste. Apply with two thicknesses of flannel wrapped around an iron.

* * *

Prevent air conditioner drip by taping a sponge over the vent hole. Water evaporates from the sponge before it can drip.

* * *

Some washable garments of man-made fibres are inclined to stick to the body in cold, dry weather. To combat this—just add a small amount of liquid detergent or a fabric softener, to the final rinse water. Repeat this each time garments are washed.

A WORD OF POWER

HOME! The word goes back, we are told, farther in history than Christianity, and with it, inseparably linked, is the family—the most attractive of all settings in which the Bible reveals God. Those are great words which Paul uses when he writes about "the Father of our Lord Jesus Christ of whom the whole family in Heaven and earth is named" (Ephesians 3:14, 15).

So my family, your family, any family, however humble, has in origin God's family, and our interest in all who comprise it should be like His in character.

Looking at the children, we often say, "It is their day now; they must have things better than we had." And we talk, and save, and plan for their material good. This is one of the reasons why we regret to hear of there not being, in many lands, enough homes to go around. For children can have no greater blessing than the security of a well-conducted and happy home and a family living in harmony.

But while we hear about the break-up of homes today, we need

not dwell helplessly upon that dark idea. Let us resolve here that we shall show to our street, our town, our community, the build-up of a home—our home. Let us honour God as its Head, and exercise all that faith, hope and love, with which a woman's nature, especially, can be permeated, when linked with the divine source of these three, the greatest of which is love.

A home is not just four walls nor does it grow of itself—it is built up gradually by the faith and character of those who live in it. What Albert Carr describes as "the cream puff philosophy, that everything will turn out right in the end," is not enough. The hourly, daily, decisions are what count.

At whatever cost to our ease-loving natures, the influences that destroy must be kept outside the door. One of the needs of the home of today is quietness. Jesus was conscious of this need. He loved people, but to keep His serenity of spirit even Jesus found it necessary sometimes to be alone.—*The War Cry, New York*.

DAILY DEVOTIONS

SUNDAY—

Genesis 7: 1, 4, 5, 12, 21-23. "AND THE RAIN WAS UPON THE EARTH FORTY DAYS AND FORTY NIGHTS." The historicity of the flood has been abundantly confirmed by such archaeologists as Sir Leonard Wooley. That it was a terrible experience for the Sumerian people is confirmed by the many parallel accounts that exist in Babylonian traditions. The account of this event helps to teach the truth that man exists and continues to exist, not by his own right but by the mercy of God.

MONDAY—

Genesis 8: 1-13. "AND THE ARK RESTED." Everything comes to an end, even disaster! Eventually the rain ended and the waters ceased to rise. At last, Noah's patience was rewarded and the waters abated. Though wickedness leads to alienation and disaster, meritless utter destruction, yet God in His mercy sets a limit and thus makes possible a fresh start.

TUESDAY—

Genesis 8: 15-22. "AND NOAH BUILDED AN ALTAR UNTO THE LORD." Every great deliverance that comes to us should lead to thanksgiving and dedication. Today's reading teaches that God is pledged to maintain upon earth a sufficient order to preserve human life. While sin exists the world will fall short of perfection, but God will not allow the earth to fall into complete chaos, confusion and barrenness. In view of the threatening floods of man-made disaster abroad in the earth today, we cannot but rejoice at this promise.

WEDNESDAY—

Genesis 9: 1-7. "IN THE IMAGE OF GOD MADE HE MAN." Human life has sanctity

because it comes from God and belongs to God. Therefore to commit murder is heinous. Jesus carried this embargo much further and deeper (Matthew 5: 21-26). Destroying a man's body is a deplorable sin, but it is possible by hatred to murder his soul without transgressing any laws, except the law of love. Legal codes cannot deal with the subtler sins of the spirit, which are equally as deadly. The murderer may lose his life, the hater also welcomes death into the citadel of his own soul.

THURSDAY—

Genesis 9: 8-17. "THIS IS THE TOKEN OF THE COVENANT, WHICH I HAVE ESTABLISHED BETWEEN ME AND ALL FLESH THAT IS UPON THE EARTH." A covenant is a contract between two agreeing parties. Seeing God is God and man is man, His covenant with us is no agreement between equals, but is a relationship of mercy. The covenant of today's reading was made with the whole of the human race, with "all flesh that is upon the earth." There are here no chosen races and none is excluded. Again we think of our Lord's death and resurrection which established a Kingdom without frontiers.

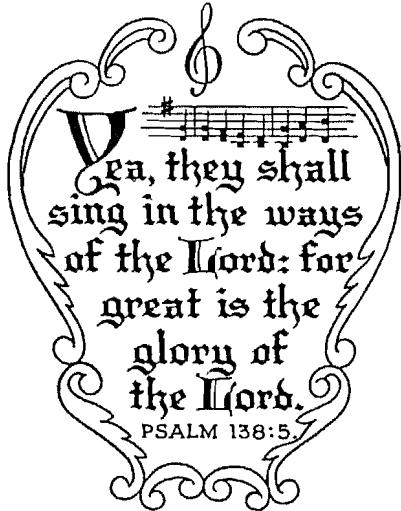
FRIDAY—

Genesis 10: 8-12. "HE BEGAN TO BE A MIGHTY ONE IN THE EARTH." Nimrod is here presented as the first soldier, the first despot, the first founder of nations and empires. God-given qualities and endowments can be used in very different ways. They may be used as instruments whereby man's lust for domination is gratified, at an appalling cost in human suffering. On the other hand, they may be used for the alleviation of burdens and the blessing of mankind. Dedication to God of all we have and are is the only sure safeguard.

SATURDAY—

Genesis 11: 1-9. "AND THE WHOLE EARTH WAS OF ONE LANGUAGE, AND OF ONE SPEECH." Today's story is an exploratory one, accounting for the dispersion of the various races of mankind and the differences of languages that exist. One lesson we learn is to beware of man's pride. The tower was a symbol of man's attempt to be independent of God and to rival Him. Another truth we learn is that the unity of mankind is shattered by reason of man's sin. Through the Gospel of His grace God is seeking to bring together His broken and scattered family.

PROFESSOR John Tyndall, the noted English scientist, once confessed that the finest inspiration he ever received came from an old manservant. Every morning this old man would knock at his master's door and say, "Arise, sir; it is near seven o'clock, and you have great work to do today."



PRESS STEADILY ONWARD

By Jack Brimer, Toronto

LIFE is always going progressively forward; through infancy, youth, marriage and parenthood; on into grandparenthood and old age; but always progressing.

One can only deter this development by trying to hang on to the past. Youth with its strength and vigour would not be really appropriate for the deeper thinking of an older, more mature person. With every new progressive phase of life, we have to relinquish some of the past, to attain the ever-expanding new.

So when we come to that great transition of life—which we call "death"—we continue to go forward, not into a quiet luxurious form of stagnation, but into an eternity of happy progress.

In God's universe, stagnation is one thing that just does not exist. With plant life it is a continuous growth and development. It is hard to realize that not one of the stars in the heavens ever stops, or varies a fraction from its appointed course. And the expanse and distance and magnitude of them is beyond the comprehension or expression of our greatest scientists.

"But as it is written, Eye hath not

seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (I Cor. 2:9). Therefore we must realize that the transition of life is the first step into that ever-expanding eternity, which is timeless and limitless.

All too many of us think of that future life as a tranquil, quiet unity with one's loved ones and family; which in my humble opinion would become rather monotonous over a period of time. Life is for living, not for quiet stagnation with "old cronies." It does not seem logical that God would create such a magnificent, gigantic universe and intend man to occupy only a limited area.

According to the observatory at Palomar, California, which has one of the world's most powerful telescopes, it would take light over two billion years to reach the earth from the farthest visible star, (light travels 186,000 miles per second) and they say that there is an untold number of stars beyond that farthest visible star.

Therefore I think it is reasonable to suppose that life can go on forever; with ever-expanding opportunity for increasing happiness.

GIFT OF GRATITUDE

IN a hospital ward I recently visited lay an elderly woman who had been too ill to speak. Soon she began to cough violently and a dark-skinned nurse ran to her assistance.

After a little struggle the patient was settled again, and then I saw a simple, eloquent act. The old lady took a box out of her locker and when she finally managed to open it took out just two "humbugs." She motioned to the nurse to come nearer and then pressed them into her hand. She could not speak, but the look on her face and the gesture of her hands seemed to indicate that she had given away a fortune. The nurse took the sweets and said "Thank you" in a way that one seldom hears these days, then she leaned over and kissed the patient

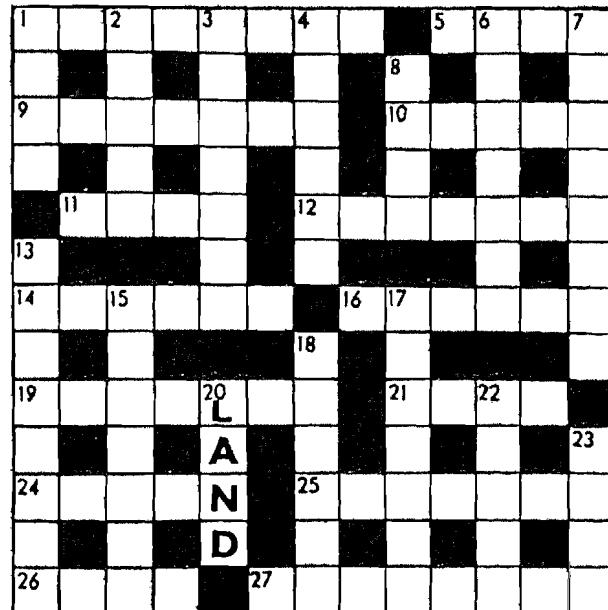
just as if she were her own mother. Although the two sweets were not worth a penny, the nurse took them as if they were treasures.

I thought of another woman with a small gift: the widow in the Temple at Jerusalem, whom Jesus watched as she placed two mites in the box. Jesus said that her offering was more acceptable than those who gave much but who only did so that men could see them give it. They could easily afford what they gave, but the widow gave from a sense of gratitude and therefore gave all that she had.

The spiritual value of our gift depends above all upon the motive with which we make our offering. The best gift is one with which we give ourselves.

SCRIPTURAL CROSSWORD PUZZLE

Where a dash occurs, the missing word is the required solution. Biblical references are given in a separate section, to be used if required. Solution to puzzle will appear next week.



ACROSS

- Let Moses — it (ashes) toward the Heaven"
- A girl who may remind you of a flag!
- The Psalmist said that those who hate him do this against him
- Many were baptised in this of Jordan
- Jesus' tormentors bowed this before him
- The righteous man shall grow like a cedar in this land
- Every beast of this is God's
- Soul of Tarsus lodged in one that was called Straight
- Upset lovers nearly make a settlement!
- Those who run in one, all run, but only one receives a prize
- When it is thus, a mustard seed becomes a great tree
- "The gates of Hell shall not — against it"
- Jesus sent His disciples to fetch a colt thus in the

village

- Hypocrites make long prayer for one

DOWN

- Satan took away the Word that was this in the hearts of those by the wayside
- In the fourth year of this of Solomon, he began to build the Temple
- These must learn to show piety at home
- Jael brought forth butter in such a dish
- Jeremiah said many waited to take this on him
- Mary said God had showed this with His arm
- We mustn't cheat though we think of this cradle!
- The Assyrians shouted out to the Jews to "— them, and to trouble them"
- Elias truly shall first come, and — all things"
- The rich man in Hell did not wish his brothers to follow him to the place of this
- In preparing an offering,

"the third part of an hin of oil," was "to — with the fine flour"

- There was darkness over this from the sixth to ninth hour
- Pharaoh put a gold one about Joseph's neck
- Paul told the Corinthians to do this from idolatry

REFERENCES ACROSS

- Ex. 9. 9. Ps. 41. 10. Mark 1. 11. Matt 27. 12. Ps. 92. 14. Ps. 50. 16. Acts 9. 21. 1 Cor. 9. 24. Matt. 13. 25. Matt. 16. 26. Mark 11. 27. Matt. 23.

DOWN

- Mark 4. 2. 1 Kings 6. 3. 1 Tim. 5. 4. Jud. 5. 6. Jer. 20. 7. Luke 1. 13. 2 Chron. 32. 15. Matt. 17. 17. Luke 16. 18. Ezek. 46. 20. Mark 15. 22. Gen. 41. 23. 1 Cor. 10.

SOLUTIONS TO LAST WEEK'S PUZZLE

ACROSS

- ENDLESS. 8. FISHER. 9. CRYPTIC. 10 RETAIL. 11. COURAGE. 13. ELECT. 16 NORTH. 17. PAUSE. 20. HORNETS. 22. RATTLE. 23. DIVIDED 24. OFFICE. 25. RESTEST.

DOWN

- NARROW. 3. LEPERS. 4. SLING. 5. NINEVEH. 6. SHEAVES. 7. PRELATE. 12. EARTH. 14. SPARROW. 15. JUSTIFY. 16. NEGLECT. 18. ANOINT. 19. ATHENS. 21 OLIVE.

Official Gazette

PROMOTION—
To be Major:
Captain Evelyn Hammond

APPOINTMENTS—
Brigadier Ernest Hutchinson, Burwash Industrial Farm (pro tem)
Captain Gwendolyn Evenden, London Children's Village

Wycliffe Booth

Territorial Commander

Coming Events

Colonel and Mrs. H. C. Wallace

Bromwell Booth Temple, Toronto: Sat Sept 14 (Cadets' Welcome Meeting)
West Toronto: Sun Sept 15 (Cadets' Welcome Meetings)
Winnipeg: Fri-Mon Sept 20-23 (Congress)
Prince Rupert: Fri-Tues Sept 27-Oct 1 (Congress)

Commissioner and Mrs. W. Dray (R)

Ottawa: Fri-Mon Oct 4-7 (Congress)

Colonel and Mrs. C. Knaap

Bromwell Booth Temple, Toronto: Sat Sept 14 (Cadets' Welcome Meeting)
West Toronto: Sun Sept 15 (Cadets' Welcome Meetings)
Windsor: Fri-Mon Oct 4-7 (Congress)

Lt.-Colonel A. Dixon: Byersville, Sun Sept 8

Colonel G. Higgins: Sydney, Sat-Wed Sept 28-Oct 2 (Congress); Charlottetown, Thurs-Mon Oct 3-7 (Congress)

Colonel H. Jones: Orillia, Sat Sept 7; Windsor, Ont., Wed-Thurs Sept 11-12; London, Fri-Sat Sept 13-14; Halifax, Fri-Sat Sept 20-21; St. John's, Nfld., Mon-Tues Sept 23-24; Sydney, Wed Sept 25; Saint John, Thurs Sept 26; Charlottetown, Sat Sept 28; Montreal, Mon Sept 30; Ottawa, Tues-Wed Oct 1-2

Colonel and Mrs. D. Sanjivi (R): Oshawa, Sat-Sun Sept 7-8

Colonel R. Watt: Camp Selkirk, Southern Ontario, Fri-Sun Sept 13-15; Simcoe, Sun Sept 15 (p.m.)

Lt.-Colonel E. Fitch: Grandview, Sat-Sun Oct 5-6

Lt.-Colonel M. Flannigan: Belleville, Sun Sept 22; Picton, Mon Sept 23 (Regional Conference for Future Candidates); Kingston, Tues Sept 24 (Regional Conference for Future Candidates); Peterborough, Wed Sept 25; Oshawa, Thurs Sept 26; Cobourg, Fri Sept 27; Belleville, Sat Sept 28 (Divisional Corps Cadet Rally); Fenelon Falls, Sun Sept 29

Lt.-Colonel C. Hiltz: Trenton, Sat-Sun Sept 14-15.

Lt.-Colonel F. Moulton: Rhodes Avenue, Toronto, Sun Sept 8.

Lt.-Colonel A. Simester: Lindsay, Sun Sept 8; Peterborough Temple, Sun Sept 15; Napanee, Sun Sept 22; Belleville, Sat Sept 28 (Divisional Corps Cadet Rally); Gananoque, Sun Sept 29

Brigadier A. Brown: Brantford, Sat-Sun Sept 21-22.

Major K. Rawlins: Brampton, Sat-Sun Sept 21-22.

You are invited to attend

the welcome of

"THE PROCLAIMERS OF THE FAITH"

Session of Cadets

Tuesday, Sept 10th, at 7.30 p.m.—

THE TRAINING COLLEGE,
2130 Bayview Avenue

Saturday, Sept. 14th, at 7.30 p.m.—

BRAMWELL BOOTH TEMPLE*

Sunday, Sept 15th, at 11 a.m., 3 p.m.

and 7 p.m.—WEST TORONTO, Keele and Dundas Streets—Conducted by the Chief Secretary and Mrs. H. Wallace.*

*"Heroes of the Faith" Session also taking part.

A GOSPEL WITH EVERY SALE

DRIVING a newly-purchased used car off the lot, an apparently satisfied woman customer suddenly stopped the motor, opened the door and yelled:

"Hey you," she called to the salesman, "the last owner of this car left something in here." She made a wry face. "You might as well take it out. What would I do with a Bible?"

The salesman bowed his head, then walked over to the car.

"That's a Gospel of John, ma'am," he told her courteously, "compliment of the house. On this lot we put them in all the cars we sell."

Earl Mosier, with the help of his younger brother Bob, operates a used car lot in Albany, Oregon. He not only sells transportation at bargain rates, he also throws in a free "added accessory," a little red Gospel of John, which, he claims, if his customers care to avail themselves of it, "will provide transportation to Heaven."

Most of the customers Earl deals with, he never sees again. But he figures if even one testimony in a thousand strikes home, it's just that much service ahead for the Lord. "Anyway," he says, "it does us good. Every time we witness to a customer we feel good inside."

"Every once in awhile," Earl smiles ruefully, "we get a customer in here who thinks we must be putting on a pious front to cover up some 'shenanigan.' We find the public in general is suspicious of a used car dealer. They just figure if he's in that business he's automatically trying to put something over. But we operate by the motto, 'As long as we're covered by the blood, we have nothing to cover up!'"

To balance the suspicious ones, he gets customers like the lady who was just looking around out of cur-

iosity. Certainly she would never buy anything from such a small volume dealer! When she found the boys were Christians, she was so delighted with their positive testimony, she not only bought a car for herself but later brought her daughter and son-in-law to the lot.

Earl believes that the miraculously successful growth of the business is due entirely to the Lord's sanction of his witnessing. He came to Oregon three years ago, and has owned his own lot for only a year.

When he decided to go into business for himself, he resolved that serving the Lord would be his first consideration, believing that consecrated lay workers are able to reach a class of people that not even evangelists ordinarily contact.

At first, when he opened his lot on a shoestring, with every penny of expense looming large and important, the inevitable question came up about the cost of giving out the little Gospels. But when Earl and his wife sat down to add up the budget and they began weighing the worth of a single soul against the few extra pennies spent for literature, they reasoned, "We can't afford not to do it."

"The Lord owns my business," is the way Earl puts it. "I just run it for Him. If He wants it to prosper, He takes care of the expenses. I wouldn't want to branch out and try to make any money on my own. The Lord is the most satisfactory employer I ever worked for."

Anyway it's a good arrangement. By God's bookkeeping system, Earl finds that giving away "transportation" pays off on the credit side in the deepest of satisfaction. "An iron-clad guarantee on an unbreakable contract," Earl would say with a smile.

Missing Persons

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto; marking your envelope "Inquiry."

BARKER, Mrs. Mary Craig. Born 1899 at Paisley, Scotland. Height 5'1". Came to Canada in 1923. Lived in Windsor. Cousin inquiring. 18-114

BYLYK, William. Aged 42. Single at last contact. Was in Kelowna, B.C. in 1946. May be in Prince George area. Father wishes to locate. 17-861

COBHAM, Christopher Edmund. Born 1918 in Montreal. Inspector of telephones. Last heard from about 1948 from Point St. Charles, Montreal. Relative inquiring. 18-123

CORMIER, Roger. Aged 27. Home in New Brunswick. Occupation painter. Single. Height 5'6", weight 175 lbs., light brown hair. Last heard from in April 1962 from Vancouver. Parents anxious. Brother-in-law inquiring. 18-117

CROZIER, Robert (Bert) Birckett. Born June 6/1904 at Ettrick, U.K. Farm worker. Single at last contact. Last heard from in 1929 from Brandon, Man. Brother inquires. 18-116

ENGSTROM, Mrs. Margaret. Born July 28/1876. Was formerly Mrs. William Bierman. Has lived in Calgary. Last known to be with her daughter Mrs. Violet Harrison at Newcastle, Alberta. Sister hopes for news. 18-106

GILL, Arthur (Archy). Born Jan 19/1924 in Belper, England. Has been driving school instructor. Wife Moniea. Last heard from in June 1962 from Toronto. Father anxious. 17-883

JOHANSEN, Birger Olaf. Born July 2/1884 in Oslo, Norway. Blacksmith. Last heard from in 1935 from Minto City, B.C. Daughter wishes to locate. 18-113

KRUSZYNSKI, Christen Helen. Born June 21/1946 at Weston Supermare, England. Of Polish family. Height 5'5" at 16 years of age, may be taller now. Blonde. Left home in Toronto in July 1962. Mother very anxious. 18-118

LATTO, Robert Stewart. Age 33. Married. Height 6 ft., medium build. Truck driver. Has worked for Dual Mixed Concrete & Materials, Toronto. Last heard of in Dec. 1962 in Toronto. Brother inquiring. 18-105

PHILLIMORE, James Charles. Born Dec. 15/1913 at Ebbw Vale, South Wales. Height 5'9", fair hair thin on top, tattoo on left arm "May." Painter and decorator. Has lived in Toronto. Relative inquiring. 18-062

REIDEMANIS, Mr. Evalds. Born March 9/1923 in Latvia. Son of August & Alina Reidemanius. Came to Canada in 1947. Last heard from in 1949 at Flanders, Ont. Mother anxious. Cousin inquiring. 18-120

SIBTHORPE, Patricia Lorraine. Born May 18/1930 in Toronto. Was in Toronto in 1957, has worked in other parts of Ontario. Believed married, husband Mike, surname unknown. Last heard from in 1959 from Brantford, Ont. Mother wishes to locate. 17-953

STEGER, George. Born Sept 15/1929 in Rauris, Salzburg, Austria. Last heard from in 1958 in Port Arthur district. May be in Winnipeg. Parents anxious. Sister inquiring. 18-008

TAYLOR, Robert. Born March 18/1925 in Estevan, Sask. Son of Daniel & Ruby Taylor. Last heard from in 1950 from Victoria, B.C. Mother anxious. 17-949

"GOD USES WEIGHTS"

YESTERDAY, while fixing a church window, I found ropes attached to it, and to the ropes weights. They helped to lift the window. A few days before, while fishing, we found our bait floating near the top of the water—above the fish—a weight from the tackle box put the bait down where the fish were. A few years ago we added weights to our car wheels to produce a smoother ride.

We must learn that God's weights often have the purpose of taking us closer to Him. Others have found that certain God-designed weights have brought them down to become better fishers of men. David said that, before he was afflicted, he went astray—perhaps "out of balance" would fit the picture.

Perhaps Paul, Fanny Crosby and many others—some who are reading these lines—could tell of the benefits and blessings that certain "weights" turned out to be.

—J. W. Mellick

LONG-PLAY RECORDINGS

DEVOTIONAL FAVOURITES ALBUM

THE INTERNATIONAL STAFF BAND AND DANFORTH SONGSTER BRIGADE

VOCAL—DANFORTH SONGSTER BRIGADE

Side 1

"O Master Let Me Walk with Thee"
"Jesus, Thy Blood and Righteousness"
"O Boundless Salvation"
"The Lord's My Shepherd"
"How Sweet the Name of Jesus Sounds"
"I Will Sing the Wondrous Story"

Side 2

"There Is a Name I Love to Hear"
"Tell Me the Story of Jesus"
"Will Your Anchor Hold?"
"God's Love To Me is Wonderful"
"Break Thou the Bread of Life"

BRASS—INTERNATIONAL STAFF BAND

Side 1

"To God Be The Glory"
"My Soul, Body, and Spirit"
"On A Hill Far Away"
"I Heard The Voice of Jesus Say"
"The Gospel Bells are Ringing"
"This is my Father's World"
"Day by Day the Manna Fell"
"The Sands of Time are Sinking"
"Just as I am Without One Plea"

Side 2

"In Loving Kindness Jesus Came"
"How Sweet the Name of Jesus Sounds"
"Sowing in the Morning"
"All Hail the Power of Jesus' Name"
"Will Your Anchor Hold?"
"What a Friend we have in Jesus"
"Onward Christian Soldiers"
"Take Thou my Hand and Guide Me"
"The Great Physician Now is Near"

This album comes in a set of two records which cannot be sold separately. Postage and packaging is extra.

Record album \$ 7.00 Postage \$.35

DANFORTH SONGSTER BRIGADE

Side 1

"Song of the Crusaders"
"Take All My Sins Away"
"The Highway of the Heart"
"New Jerusalem"

Side 2

"How Great Thou Art"
"Jesus Himself Drew Near"
"The Lord Is My Shepherd"
"This World Is Not My Home"

Record album \$ 3.95 Postage \$.30

STORE AND TAILORING DEPARTMENT HOURS

Monday through Friday 8.45 a.m. to 4.45 p.m. Saturday—9.00 a.m. to 12 noon.

The Salvation Army Trade Hdqrs., 259 Victoria Street, Toronto 2, Ont.

THE CHIEF SECRETARY'S COMMENTS

NEWSY ITEMS FROM ACROSS THE TERRITORY

Gathered by Colonel H. G. Wallace



THIS WEEK'S COMMENT—Love speaks from that Cross on Calvary's hill of the possibility of forgiveness, and the power to begin again. Here we can learn to accept life's compulsions, and to be purified by suffering. Here we are shown how to win the battle of doubt, and to meet the challenge of pain. Here we see God's Son pointing the way to completeness and dauntless faith.

* * *

SUMMER DAYS are on the wane. Summer camps are almost concluded; most folk have had their annual holidays; the children are back at school; corps are getting organized again for a heavy programme during the remaining months of the year. September 8th to 15th is "Rally Week," and will afford a grand opportunity of new endeavours for the Kingdom. We must all be in on this!

* * *

THE LEAGUE OF MERCY WORK goes on uninterruptedly throughout the year, and many are the wonderful stories of "inasmuch service" told by sick and sad people who are helped by a visit. Mrs. Lt.-Colonel O. Welbourn has given inspiring leadership to this section of our work, and it is regretted that indifferent health prevents her from

continuing to do so. The Territorial Commander has appointed Mrs. Colonel C. Knaap as the Territorial League of Mercy Secretary and she is already making a grand impact in her leadership.

* * *

A WELCOME VISITOR TO CANADA is Brigadier Lindsay Anderson. Our comrade is a British officer serving in South Africa who is furloughing with her brother and other relatives in Ontario. We say "welcome," Brigadier!

* * *

CORRECTIONAL SERVICES—Lt.-Colonel C. Eacott has presented to the Territorial Commander the annual report of this arm of our services. From this, it is interesting to note that during the year, almost 10,000 visits were made to prisons and police courts by our correctional officers throughout the territory. The number of men and women touched during this period runs into hundreds of thousands. Who can tell the final result for the Kingdom from this service given in the name of the Lord?

* * *

TEEN-AGE DRINKING—A reliable authority announces the seriousness of teen-age

drinking of alcoholic beverages. The president of an alcohol-narcotic education association in a North American state tells us: "Our national survey indicates that teenage drinking is up 270% in the past five years." This is a tremendous challenge to all Salvationists, but to our Salvationist youth in particular.

* * *

THE "PROCLAIMERS OF THE FAITH"—As these notes appear in print, the cadets of the new training session will be turning their faces toward the Toronto College for officers. The Training Principal and Mrs. Colonel W. Rich, together with the officers of the staff, are eagerly awaiting the arrival of the cadets of the "Proclaimers" Session, and plans are almost completed for their great welcome weekend. The public welcome to the cadets will be held in the Bramwell Booth Temple on Saturday, September 14th, whilst on the Sunday, September 15th, the cadets will be featured at three great meetings in the West Toronto Citadel. It will be the privilege of Mrs. Wallace and myself to conduct these gatherings.

* * *

CANADIAN CORPS CADET CONGRESS—As these notes are being read by some, the

first Canadian Corps Cadet Congress in Toronto will be in full swing. Anyone having to call at the Territorial Youth Department in recent days has been amused to read the huge sign over the doorway, "C.C.C. Fever. Contagious! Na Immunization!" It is a happy kind of fever, however, infecting not only the Canadian delegates travelling from as far afield as Northern British Columbia and Bermuda, but also the representative missionary and international corps cadets from other lands, including Jorun Jevanord, from Norway; Joseph Reid, from Savanna-Le-Mar, Jamaica; and José Sanchez, from Mexico City. The great gatherings, brimming with enthusiasm and overflowing with blessing, are under the leadership of General Wilfred Kitching, whom the congress brochure describes as "A Corps Cadet who became the Army's International Leader," together with Mrs. General Kitching.

* * *

THIS WEEK'S PRAYER—"Dear Heavenly Father, enable me to listen in to the voice of love that speaks from the Cross, and help me to follow the guidance that is given to me so that others also may know Thy will. For Jesus' sake, Amen!"

NEWS AND NOTES

Mrs. Brigadier F. Tilley has now left the hospital. She is grateful for the many inquiries and messages received during her illness.

The mother of Brigadier L. Barnes and Major Z. Barnes (R) recently passed away.

Brigadier L. Anderson, who has been serving in South Africa, is now in Canada for a brief furlough. She is staying with her brother and other relatives. Her address is: Mr. C. Anderson, R.R. 2, Caledon, Ont. She returns to her missionary appointment on October 12th, from Montreal.

Major and Mrs. W. Hillier celebrated their golden wedding anniversary on September 4th. They were married by the late Colonel W. Morehen, at the temple in St. John's, Nfld.

The father of Captain R. Hammond of Sarnia, Ont., was promoted to Glory recently. He has been residing in Climax, Sask.

The fiftieth anniversary of the Grandview, B.C., Corps will be marked on October 5th and 6th, 1963. Officers and comrades formerly associated with the corps are invited to send greetings and photos to the Commanding Officer, 1648 East 1st Ave., Vancouver, B.C.

WELCOMED HOME

LT.-COMMISSIONER and Mrs. C. Wiseman were warmly welcomed "home" to Guelph Corps (Major and Mrs. C. Frayn) during their recent visit to Canada.

In spite of the warm weather and the holiday season, the hall was well filled, and Mrs. Wiseman told an attentive audience about some of their experiences on the mission field.

The Commissioner challenged his hearers to more holy living. Following his sermon there were seekers at the holiness altar.

During the meeting Lt.-Commis-



BROUGHT BLESSING TO MANY

Brigadier and Mrs. J. Thorne Enter Retirement

BRIGADIER and Mrs. J. Thorne were honorably retired from active service recently, after thirty-eight years' service together as Army officers. In tribute to the Brigadier and his wife, the Men's Social Service Secretary, Lt.-Colonel E. Fitch, said:

"During his stay at the Sherbourne Street Hostel in Toronto, Brigadier Thorne has shown a particular interest in the group of older men who have made the hostel their home. Possessing a good voice, he has brought much blessing through his solos. The gracious spirit of Mrs. Thorne and her practical interest also have contributed to the lives of the inmates of this institution."

A farewell meeting for the retiring couple was held at the hostel. On hand for the occasion were members of the Danforth Songster Brigade, who sang several numbers, and Dr. W. Lorimer who delighted those gathered with his trombone solos. The programme was chaired by Lt.-Colonel G. Hartas.

Born at Norman's Cove, in Newfoundland in 1898, of Salvationist parents, James Thorne left home at

sioner Wiseman presented a certificate of honorable retirement to Bandinaster S. Crossland.

an early age to become a seaman. He was converted in 1922 and became a candidate, conducting meetings in various lumber camps. He was one of the pioneer open-air workers of the present Corner Brook Citadel.

Entering the Training College in St. John's in 1924, he was commissioned the following year and sent to Botwood to assist and to open Norris Arm Corps.

In 1927, at Deer Lake, he married the then Captain E. Burry (a fellow cadet). Following nineteen years' service in corps in Newfoundland they were transferred to the mainland. Then came more corps appointments in Nova Scotia, Quebec and Ontario. The Brigadier's final appointment was to the Sherbourne Street Hostel where he and his wife have served for the last three years.

Mrs. Thorne, who has ably and faithfully supported her husband along the way, has always taken a special interest in the home leagues, and her skill with the needle has enabled her to make a useful contribution to their work.

The Thornes have a son, J. Emerson, who, with his wife, serves in the Danforth Corps in Toronto. The Brigadier and his wife will spend their retirement at Fenelon Falls in Ontario.

CORNERSTONE LAID

TWO hundred persons attended the cornerstone-laying ceremony for a new corps building at Wingham, Ont., recently. The Territorial Commander, Commissioner W. Booth, officiated at the ceremony.

Others who took part were the Divisional Commander, Lt.-Colonel W. Ross, who led the opening song, and Mrs. Ross who read a portion of Scripture. The Rev. G. L. Fish petitioned God's blessing on the venture, and the Property Secretary, Lt.-Colonel C. Hiltz, presented a financial statement.

During the programme the Corps Officer, Aux.-Captain G. Newman, introduced Advisory Board Chairman W. T. Cruikshank, who brought greetings and presented the Commissioner. Prior to the stone laying, the contractor, G. Hicks, presented the trowel to the Territorial Commander.

Music for the occasion was provided by the corps band. The meeting concluded with a closing song led by the Chancellor, Brigadier C. Milley.

NEW APPOINTMENTS

THE General has decided upon the following changes of appointment which will take effect on 1st November, 1963:

COMMISSIONER HOLLAND H. FRENCH, Territorial Commander for U.S.A. Eastern Territory, to be National Commander, U.S.A.

COMMISSIONER WILLIAM DAVIDSON, Territorial Commander for U.S.A. Southern Territory, to be Territorial Commander for U.S.A. Eastern Territory.

COLONEL PAUL J. CARLSON at present Chief Secretary for U.S.A. Eastern Territory, to be Territorial Commander for U.S.A. Southern Territory.

COLONEL EDWARD CAREY, Assistant Chief Secretary for U.S.A. Eastern Territory, appointed as Chief Secretary for U.S.A. Eastern Territory.

COMMISSIONER NORMAN MARSHALL, National Commander for the U.S.A., enters into retirement on 1st November, 1963.



Who Is To Blame?

Excusing our failures is a popular pastime nowadays. But it is time to stop searching
for scape-goats and engage in some self-examination,

SAYS LT.-COLONEL JAMES MORGAN

IN an American court a short while ago a man suffering from cancer of the lungs tried but failed to secure damages of \$75,000 from the tobacco company whose cigarettes he had smoked for thirty years. While having sympathy with the sufferer in his grave illness, one cannot but be surprised that he should try to pass on responsibility in this fashion.

A woman motorist had her car towed to a garage for repair. The mechanic looked sadly at the machine with its badly-crumpled front while the woman gave him a piece of her mind. "There must be something wrong with it," she insisted, "it keeps on hitting things."

Are not these two people typical of many of us? At least ninety per cent of motorists involved in accidents declare that it was the other person's fault. Workmen who do a poor job blame their tools. Musicians who give a second-rate performance frown upon their instruments or criticize the acoustics of the concert hall, while athletes who lose have a most convincing list of reasons why they had no chance of winning.

Unsatisfied Hunger

None of us is unaware of the thick cloud of fear that darkens the world today, or of the swelling tide of moral and spiritual problems that threatens to swamp us. Nor are we ignorant of the deadly sense of the futility of life that drives many to despair and some even to suicide. Everywhere there is anxiety, deep unhappiness, unsatisfied hunger for inward peace, desperate spiritual need.

But who or what is to blame for it all—Adam and Eve, the stars in the heavens, arrogant folk in high places, our parents or grandparents, the scientists who are driving us nearly out of our minds at the ghastly possibilities of weapons they are producing? When a major crisis arises such as war, or when tyranny stalks the earth, some people even challenge God, as though He were responsible. "Why does God allow it?" they ask. "Does He know or care? If He does, why doesn't He stop it?" These are astonishing queries indeed when one thinks about them.

For, surely, God has a right to challenge us about the mess we are making of this world that He loves so much. Could He not draw our attention to the armed camps into which the human family is divided, and ask whose fault it is? Could He not inquire of us why this poor world staggers again and again to the edge of the abyss, and why the only peace it knows is based on a balance of terror? Could He not go further and point to our hungry,

restless hearts, and ask why it is?

Is it not time that we ended our search for scape-goats and did a little self-examination? When Mr. Harry Truman became President of the United States he placed a card on his desk where only he could see it bearing the significant words, "The Buck Stops Here." If we would all adopt that attitude towards our personal problems we would quickly discover that the reason for the existence of some of them, at least, lies not with our parentage or upbringing or environment. Shakespeare made one of his characters say: "The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings."

Least of all can we blame God for what is wrong. He has done, and is doing, all He can to save us from the evil of our ways and its consequences. By the teaching of His Word, the lessons of history, and the working of conscience within, He acts to guide our feet into the ways of peace. But we reject His guidance, and the results are sure.

When Jesus Christ was here in the flesh He one day looked over what must have been a magnificent scene—the city of Jerusalem, dominated by the noble temple. The city had no rival in His affections. It was the home of His people and the centre of the worship of His Father, God. For thousands of years its streets had echoed to the warnings of the prophets of Jehovah.

Infatuated

But the city was infatuated with its beauty and importance, and was blind to its sin and peril. Jesus however, plainly saw the consequences that were heaping up and would end in frightful sorrow, and as He beheld the city He wept over it saying: "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace . . ." In a lament of singular pathos He said: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not."

But ye would not! God had acted during the centuries through His prophets, then through His Son, but His activity was resented and His overtures of love rejected. It was not God's fault that only about forty years later the disaster foreseen by Christ overwhelmed Jerusalem, when Roman hordes overran it, razed it and the beautiful temple to the ground, and made the streets of the Holy City literally run with blood. The Jewish historian, Josephus, writing soon afterwards, gave a detailed account of the desolation of the city, and there is no more terrible reading in the whole of historical records. This happen-

ed, not because God wanted it, or was indifferent to the fate of Jerusalem, but because of the rejection of Christ and His teaching. He would have saved it, but it would not be saved.

The mounting evils of our day are not of God's making. They are the inevitable result of the disregard of the laws of God. These moral and spiritual laws cannot be ignored with impunity. Sooner or later we sit down, as Robert Louis Stevenson said, "to a banquet of consequences."

Of course God will not compel us to do what is right. We are free to choose, but we are not free to choose the consequences.

But that is not the last word on the subject. How hopeless it would be, if it were, for people who are even now sitting down to a banquet of consequences, or for those who are held in the iron grip of conditions or evil habits that they are powerless to break.

Just as Jesus looked over Jerusalem and wept over it, so God looks upon this fear-stricken, sin-ridden world today. He knows the

sense of futility among us that is destroying hope, the unhappiness and restlessness that is banishing peace, the deep sin that is enslaving the human heart and is bringing it to despair. And He not only knows; He acts.

He offers pardon through Jesus Christ and the power to start again. For through the immortal Son of God any man can step out into a new life, one of victory and joy and fulfilment. That is a glorious possibility for any man who will cease to lay the responsibility for his sin and failure upon someone or something else, and who will say, "God, be merciful to me, a sinner."

—*The War Cry, New York*

WANTED

Young couple to assist in active corps, and be responsible for youth work. Good salary and apartment provided. For information write: Captain William Pacey, 3 North Street, Auburn, New York.

* * *

WANTED

Life insurance agent required, with or without experience, age between 25 and 40. Salvationist preferred. Contact Captain E. Amos, Box 56, North Bay, Ont.

ACCEPTED CANDIDATES

For The "Proclaimers of the Faith" Session of Cadets



JAMES WHITE



ELEANOR RICHARDSON



JOAN TURNER

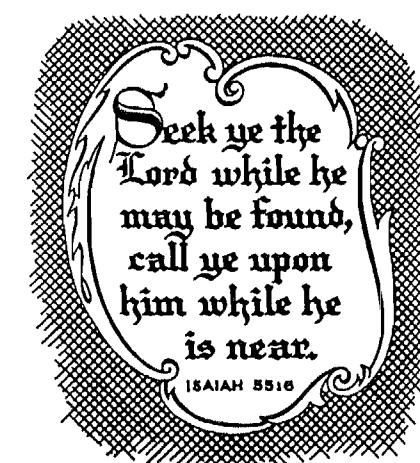


MRS. EDITH WICKS

JAMES WHITE, of Alberni Valley, B.C., first made contact with The Salvation Army by attending the Booth Memorial School at Prince Rupert, B.C., and, influenced by the testimony of an Army bandsman, was later converted. A native Indian, the candidate has already conducted meetings among his own people and has been a means of leading relatives to Christ. He is looking forward to further opportunities of preaching the Gospel to needy hearers.

ELEANOR RICHARDSON, of Alberni Valley, B.C., was converted as a young person and, after hearing a Salvation Army officer address a school assembly, she decided to attend the Army. Later she determined to work for God in its ranks. It was during a youth councils' session that she responded to God's call to officership, a call that she had had earlier but attempted to set aside. The candidate has been active in corps life and is confident that God is leading her to a wider field of service as an officer.

JOAN TURNER, of Scarborough, Ont., hails from England, where she was attracted to the Army and converted as a child. Immigrating to Canada with her parents, she soon made contact with the Army and, with her family, has worked within its ranks since that time. Attending a candidates' seminar in Toronto, she decided to answer God's call to officership, and is happily preparing for her life's task.



Mercy-Seat Dedicated

At "The Homestead"

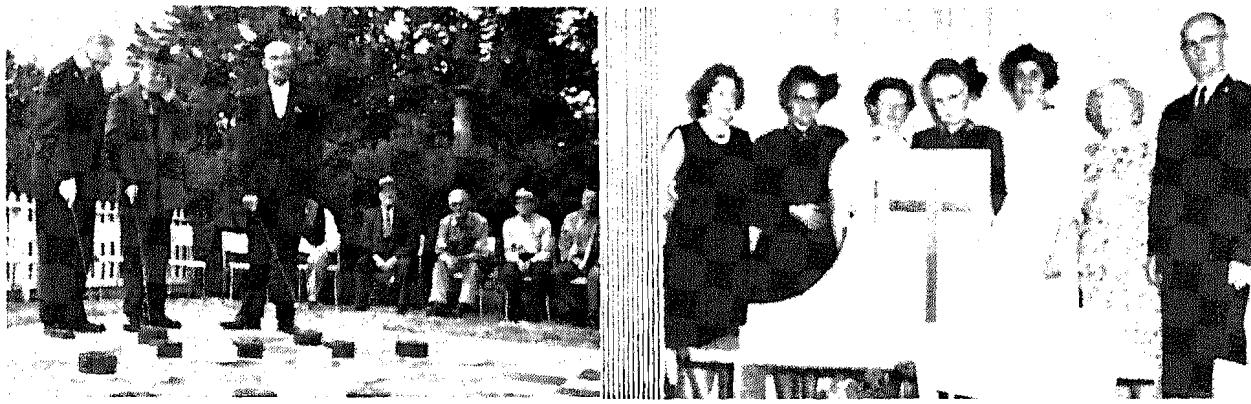
"Heaven comes down our souls to meet and glory crowns the mercy seat" would be applicable words to describe the scene as three women knelt in public declaration of their acceptance of Christ at the dedication of a new mercy-seat at *The Homestead*, Toronto. The mercy-seat, a gift of the North Toronto Home League Auxiliary, completes the furnishings of the small chapel in this home where women with an alcohol or drug problem are helped to rehabilitate themselves, through the power of God.

Following the opening song, the Superintendent, Major Elizabeth Peacocke, welcomed the Women's Social Service Secretary, Colonel Hannah Janes, Major and Mrs. F. Watson, corps officers of North Toronto Corps, and several representative members of the home league auxiliary.

Colonel Janes led in some favourite songs, and read selected Scripture verses. Major Watson explained the significance and purpose of the mercy-seat, and expressed the desire that it would be an encouragement for those who reside in the home to reach out to Christ. Following the dedication prayer by Major Watson, Colonel Janes gave a brief message in which she related an illustration from real life to God's marvellous saving power. "You need never walk alone when you have Christ as your Guide," the Colonel emphasized. "Though everyone else may fail you Jesus will never fail a seeking soul." Besides the three women who knelt at the mercy-seat in response to the Colonel's invitation, several others indicated that they had decided to follow Christ in the meeting or in recent weeks during their stay at the home.

Captain C. Green, assistant officer at *The Homestead*, and Mrs. Major Watson also took part.

A former resident sent bouquets of roses and carnations to help decorate the home for the occasion.



LEFT: THE FIRST GAME is played on the outdoor checkerboard, presented by the South Edmonton Kiwanis Club, at the Bonnie Doon Eventide Home, Edmonton, Alta. Seen left to right are the Superintendent, Brigadier O. Halvorsen; Mr. A. McDougall, a resident at the home; and club president, Mr. W. Bates. RIGHT: THE NEW MERCY-SEAT at "The Homestead," Toronto, which was dedicated by the Women's Social Service Secretary, Colonel H. Janes (centre). See report on this page.

A recent holiness meeting at Mount Dennis, Toronto (Captain and Mrs. R. Pond), was broadcast over the C.B.C. radio network. Conducted by the commanding officer, the meeting was a means of blessing to many, as evidenced by the several favourable comments received from various sources. —D.H.

HIDDEN SYMPTOMS

THE decay of self-discipline, the exaltation of money as the supreme value of life, the denial of guilt, the repudiation of the name "delinquency" to negate the moral influence in the bad behaviour of youth, the growing disobedience of children to parents, the breakdown of the family through divorce, and most serious of all, the loss of moral indignation—all these are hidden symptoms of a schism of soul. A nation that can no longer become angered at grave injustice has lost the sublime distinction between right and wrong.

EVERY CORPS SHOULD
HAVE A WAR CRY
CORRESPONDENT

KEEP TO YOUR BARGAIN

It Is One Way To Joy and Usefulness

THE rough sergeant was talking loudly in the bar. Something had stirred his wrath against Christians and he was waxing particularly fierce against God.

"Excuse me, Serg.," said a young soldier almost hidden at the back of the crowd, "may I ask you a question?"

"Er—yes, what is it?" queried the sergeant.

"You say there is no God?"

"That's right—that's what I said and I challenged anyone to prove that there is."

"If there is no God," asked the young fellow, "then who was that you were praying to on the beach at Narvie?"

Times When All Prayed

As the British troops withdrew under withering fire there were not a few hard-pressed survivors who lifted their hearts to God in prayer. Yes, there are times when all men pray.

Prayer—the hymn tells us—is the soul's sincere desire, uttered or unexpressed. Prayer, the hymn goes on, is like Jacob's ladder leading from the soul to God, with angels ascending and descending carrying our prayers to Him and bringing His thoughts to us. That is a baby story, someone says. No matter, most people are simple enough to appreciate great truths expressed in simple ways.

I know a man who was in a hot spot in the invasion of Crete. "God!" he exclaimed, "If You get me out of this I will serve You all my life long."

God did get him out, and when he got back to his native New Zealand he promptly set aside his covenant with God. Five years later as he was rising in his career as a musician he remembered his prayer and God's response.

Made Good His Promise

You might say that the angels were busy going up and down Jacob's ladder at that time. So this man made good his promise—he surrendered himself to Christ, counting the cost and making a thorough job of his part of the undertaking.

Let no one imagine that this was easy. In one of his finest compositions for brass bands, called "The Light of the World," Dean Goffin portrays his bitter struggle with self before the insistent knocking of

God upon the door of his heart. With submission came peace and a life of joy and usefulness.

Perhaps you, too, have been in a hot spot and have made a bargain with God. Should you not fulfil your part of the contract now?

George Carpenter, Major.

PROMOTED TO GLORY

Sister Mrs. Catherine Blake, of Mount Dennis, Toronto, claimed salvation soon after the corps opened in 1921 and subsequently rendered faithful service, giving unstintingly in aiding the establishment and progress of the corps. She was the corps' first young people's sergeant-major and, in later years, held the positions of corps cadet guardian and home league secretary. At all times she exercised a godly influence, to which many can testify, and her home was ever open to those who were in spiritual or material need. In recent years, due to the advancement of age, she was unable to participate actively in the corps, but always maintained keen interest in its affairs. She displayed a serenity of spirit which was the outcome of her deep faith in Christ and proved a means of inspiration to those who visited her. Only hours before her passing she sent a message to corps comrades, assuring them of her prayers.

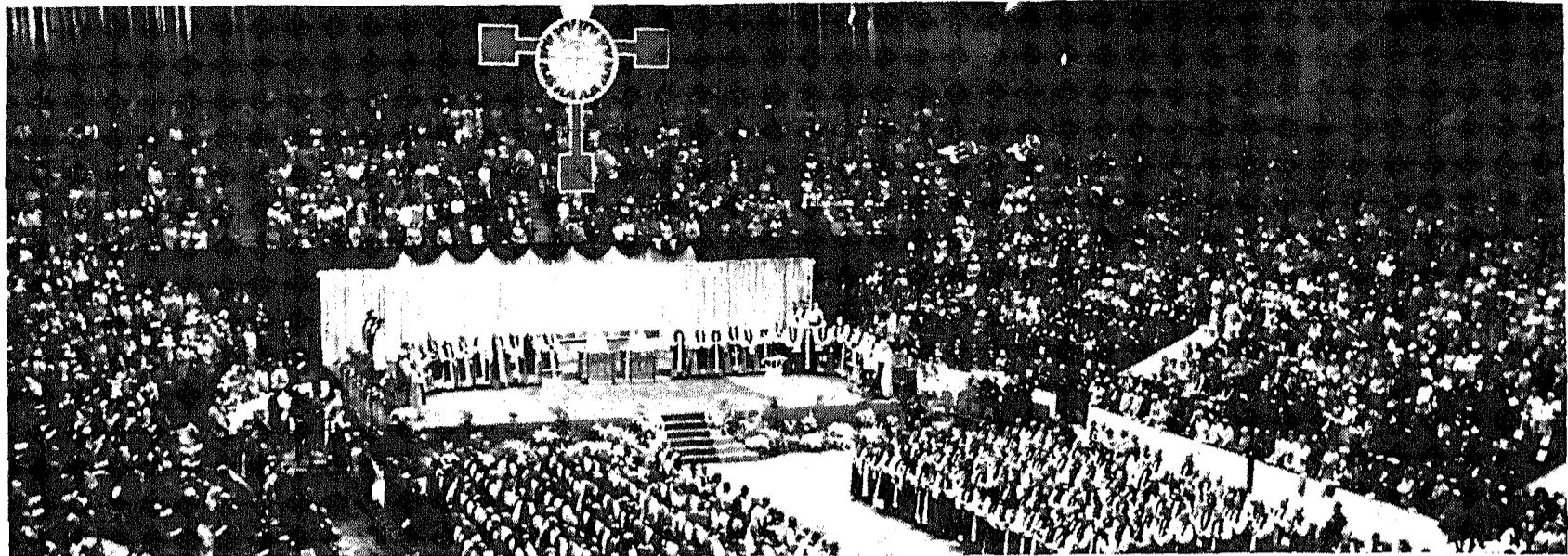
The funeral service was conducted by the Commanding Officer, Captain R. Pond, during which tributes were paid, including one by a former corps officer, Mrs. Brigadier J. Wood (R).

HALL OPENED

A completely rebuilt hall has been opened and dedicated at Hant's Harbour, Nfld., (Captain and Mrs. J. Cooper) by the Provincial Commander, Colonel G. Higgins. Accompanying the Colonel were Mrs. Higgins and the Provincial Secretary and Mrs. Brigadier A. Pitcher. The contractor, Mr. W. Downey, of Winterton, presented the keys to the Provincial Commander. A service of dedication followed, during which both the Colonel and Mrs. Higgins gave interesting addresses. Others who took part were Major and Mrs. L. Monk, of Winterton; the Rev. Newberry; Mr. G. Price; the commanding officer; and Corps Sergeant-Major F. Goodwin. Musical support was provided by the combined bands of Winterton and Hant's Harbour. The opening coincided with the corps' seventy-fifth anniversary.



OFFICERS who were members of the "Victors" session of 1927-28, pose in fitting formation. Seen starting top left, are Brigadier D. McIlvenny; Lt.-Colonel J. Nelson; Brigadier A. Cartmell (R); Mrs. McIlvenny; Mrs. Nelson; Mrs. Cartmell; Mrs. Dumerton; Brigadier M. Acey; Brigadier B. Dumerton; Mrs. Fitch; Mrs. Gibson; Mrs. Meakings; Brigadier B. Meakings; Brigadier W. Gibson and Lt.-Colonel E. Fitch.



THE SCENE at the Maple Leaf Gardens, Toronto, during one of the recent World Anglican Congress meetings. (See "Christianity in the News").

CHRISTIANITY IN THE NEWS

● CANADA—An eleven-day World Anglican Congress was held in Toronto recently and attracted 1,000 delegates from seventy-eight nations. It was the most complete representation of bishops, clergy and laity ever assembled in the history of the Anglican Church throughout the world. The Congress of 1963 was the third such gathering the Church has held; the first being in London in 1908, and the second in Minneapolis, Minn., in 1954. Among the principal speakers were the Most Reverend and the Most Honourable Arthur Michael Ramsey, Archbishop of Canterbury and Primate of all England; and the Most Reverend Howard Clark, Archbishop of Rupert's Land and Primate of All Canada. The winds of change have been in the air during the Congress. Leaders have publicly announced that Anglicanism should be "reformed" so that each of the eighteen churches within the Anglican Communion should become autonomous, owing nothing to the English mother church save a "mutual interdependence." The congress, however, makes no decisions, since the new Anglican communion consists of eighteen theoretically autonomous churches which must reach their own decisions. (A further report of the Congress will be carried in a subsequent issue).

Footnote:—While attending a meeting at the Anglican Congress in Toronto recently, Commissioner W. Booth was approached by a Japanese bishop who informed him that his mother was converted under the preaching of the late Commissioner G. Yamamoto. He said that he, too, was happy to be a follower of Christ.

● BELGIUM—An extensive expansion of missionary work in Europe has been announced by the Pentecostal Assemblies of God with the appointment of a full-time resident representative to supervise and administer the denomination's activities on the continent. Named to the new post is the Rev. Charles Greenaway, veteran missionary in French West Africa, who will make his headquarters in Brussels, Belgium. Up to now, the European programme of the Assemblies of God has been administered as part of the denomination's Middle East and Southeast Asia fields.

● GERMANY—Some 6,000 Christian young people in West Germany have taken part in the "diaconal year" programme since it was launched in 1954. An additional 225 young men and women have been involved in a similar project in East Germany. These statistics on the nine-year-old programme, which was initiated by the Lutheran Church

in Bavaria, were given in a report from Stuttgart. The report goes on to say that the project has been so successful that it has now been adopted by all the national and non-conformist churches in Germany and has spread to Austria, the Netherlands, France, and Switzerland. The youth programme calls upon young men and women to leave their jobs or interrupt their schooling for a period of a year and volunteer their service to help others. Usually they are placed as assistants to the staff in institutions for the aged, children, or the mentally or physically handicapped. Most of their work involves personal contact with the patients. At the conclusion of their "diaconal year" the young people are encouraged to return to their jobs or school work.

● SCOTLAND—More than 500 pilgrims from all parts of the world gathered on the tiny island of Iona, off the coast of Scotland, to mark the fourteen hundredth anniversary of the arrival of St. Columba in 563 A.D. Highlight of the observances was a united service of thanksgiving and Holy Communion held in the ancient Iona Abbey. Although the famed abbey has been open to all churches for separate services of Holy Communion since it was restored and bequeathed to the Church of Scotland, this was the first time a united service had been held. The celebrant was Bishop Lesslie Newbigin and the liturgy followed was a slightly modified version of that used by the Church of South India. In attendance at the unique service, in addition to members of the Church of Scotland, were representatives of the Presbyterian churches in England, Wales, and Ireland, the Baptist, Congregational, and Methodist churches, The Salvation Army, and the Society of Friends.

● UNITED STATES—A Christian Communications Centre to train future pastors in the proper use of radio and television is being established by the Church Federation of Greater Chicago and eleven denominational theological seminaries in the area. The centre's initial programme will be a course on "The Church's Broadcasting Ministry" for which seminarians will receive credit from their respective theological schools. The second phase of the centre's activities will include workshops and short non-credit courses for religious workers and church broadcasters. A spokesman for the Church Federation of Greater Chicago says that the broadcasting industry in that area has offered its full support to the project.

YOU CAN USE MY NAME

Christ Offers Us This Privilege, Says Mrs. Lt.-Colonel Frank Longino

WHAT a delightful gift is the permission to use someone's name when promoting a cause or organizing a group! My own recent experience with the magic of names has impressed this truth upon me. Organizing a woman's auxiliary is no easy task, but the way was smoothed by some prominent women of the city. Appealed to for suggestions, advice and the names of persons to contact, several civic leaders gave valuable aid, adding the weight of personal influence with the gracious permission, "You can use my name."

A Spiritual Analogy

The power of a name to open doors depends, of course, upon the confidence built up in that person previously. A reputation of this sort is more often wrought than bestowed. It has been proven in projects, supported by success in various endeavours, and established by effective, dedicated work.

How foolish it would have been for me to ignore the offer to use such names, or to discount the worth of proffered influence. The results confirm, beyond all doubt, the power in certain names.

Spiritually we see an analogy. We who are Christians have been given

a name to bear and to use—a name above all other names. His name opens the way to the very presence of God, where we can obtain mercy and find grace to help in time of need.

We have good reason for confidence in Him. Men of old prefaced their petitions with references to the "God of Abraham, Isaac and Jacob" because the names of these patriarchs recalled the mighty acts of a covenant-keeping God and recalled His faithfulness.

In John 14:14 we read: "If ye shall ask any thing in My name, I will do it." This startling promise is still provable if the condition is met. Implicit in the use of His name is acceptance of Himself as Lord and Saviour. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

Claim and Prove

It is to those who receive Him that He gives the privilege of using His name.

If you do not have this close relationship with your Heavenly Father, receive Him now as Lord, claim the privileges of sonship, and prove with us why His name is Wonderful!

"HARVEST FESTIVAL"

THE ANNUAL

"HOME MISSION FUND APPEAL"

SEPTEMBER — 1963

An opportunity for all Salvationists to strengthen their own corps, assist new openings and help smaller corps financially and to spread the Gospel message.

"I will praise the name of God with a song, and will magnify Him with thanksgiving." —(Psalm 69:30)